SACRAMENTS OF THE CHURCH OF THE EAST

MAR APREM

1978

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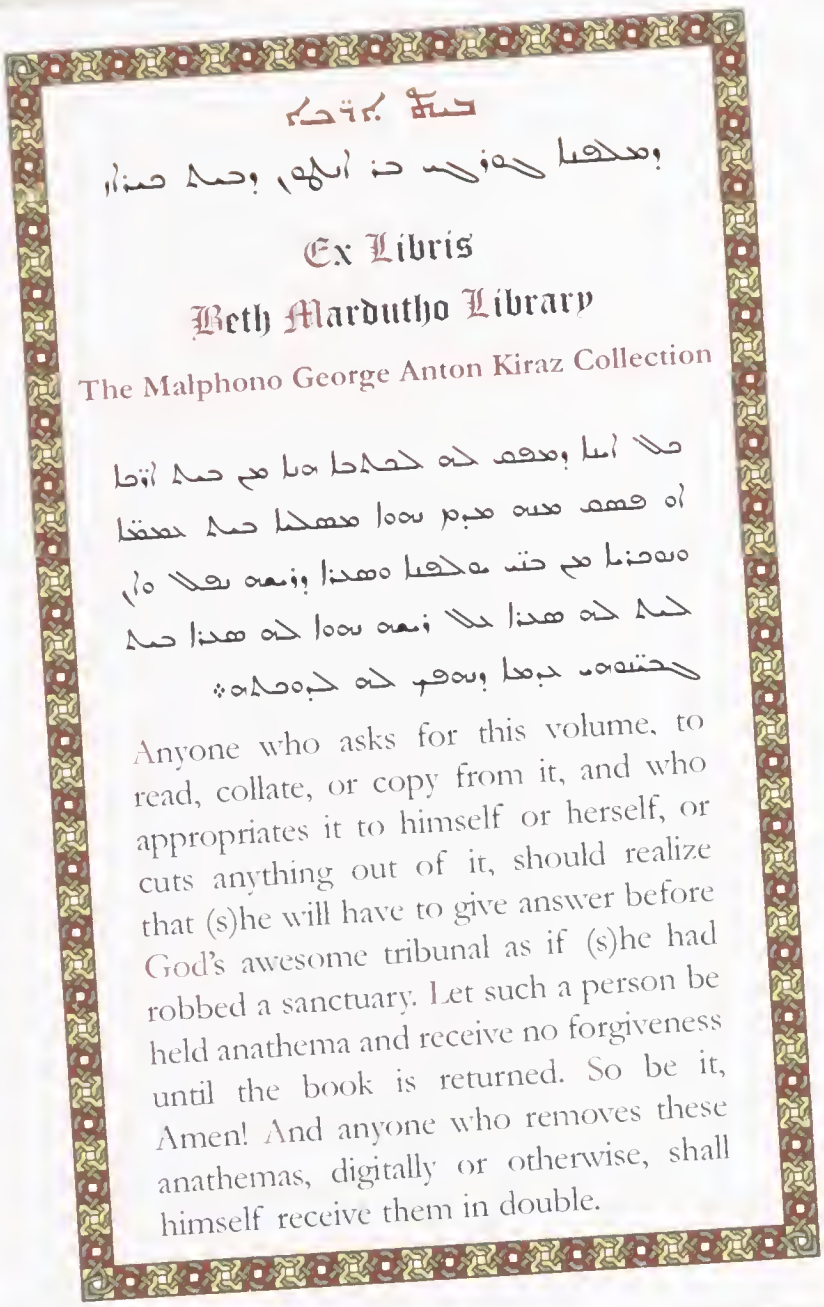
Since 1968 he is the head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organizations, all over India.



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SACRAMENTS OF THE CHURCH OF THE EAST

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OF
THE CHURCH OF THE EAST

BY

MAR APREM

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By Most Rev. Dr. Mar Aprem, B.D, M. Th., S. T. M. D. Th.

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PREFACE

The contents of this book is a part of the dissertation submitted to the Senate of Serampore for my D. Th. degree. Since the above dissertation dealt with history, faith and worship of the Chaldean Syrian Church in Trichur, it was decided to publish it in three parts. The first part was published under the title "The Chaldean Syrian Church in India." The following book deals with the sacraments of this ancient eastern Church. The third part dealing with the Christology will be published within the next few months.

This book does not reproduce the exact words of the doctoral dissertation. The information, however, is somewhat the same as in it. Most of the books dealing with the sacraments are culled out from the bibliography of the dissertation and given in this book. The bibliography will help the readers to delve deeper into the subject.

Since most of the liturgical works were in Aramaic language only, those who want to know about the sacraments of the Church of the East is at a great handicap. I used to experience this difficulty. Gradually I came across some English translations of liturgy, baptism, Marganeetha etc which had been already published. Moreover, gradually I learned the original language.

In addition to this knowledge from the books, whether Aramaic texts or English translations, I have the experience of performing these sacraments in India, Iraq, America etc. Personal knowledge has been an added advantage. Then

it became my responsibility too to explain to others what I was performing. Therefore gradually I studied the liturgical texts and began to read articles on them. This search gave me more knowledge of the sacraments.

I do not claim any perfection for this book. This is a prellminary research on some points. Some deeper study and research could be contuted by a liturgiologist. I am primarily a student of Church history. It is from that angle I have dealt with this topic. As my knowledge on the subject is limited the book is brief. If time premits, I may enlarge this book when the next edition is found necessary.

This book deals with the seven sacraments. The final two chapters are devoted to a discussion on the theology of the Church and Piety. There are two services of marriage and burial. Both are left out in this book. The justification for this omission is that these are just services and not counted as sacraments. It is hoped that a separate book will be written on marriage and burial.

My gratitude to all who helped me in the preparation of this book. Special mention must be made of Deacon Thomas Thermadom who assisted me in the preparation of the index of this book. Mar Narsai Press deserves my thanks for printing this book with less printing errors than the previous ones.

Trichur
31-12-1978

Mar Aprem

CHAPTER I

INTRODUCTION

1. MEANING AND EFFICACY OF SACRAMENTS:

Sacraments are very important to the life of a Christian. It is believed that Sacraments are ordained by Christ for nurturing the faith of the Christians. The Sacraments strengthen the faith of the believer. The Sacraments are not mere signs or outward expressions. They are of spiritual value. As a prayer in Khudra describes, it is "the medicine of life".[1] The same prayer hastens to add that this medicine is dispensed in the Church"[2]. Therefore it invokes the believers "Come, therefore, ye who are dead, draw near, partake of it and live".[3]

1. From the Qurbana of the Friday in the fourth week of *Qudash Idtho* (Hallowing of the church). *Khudra* Vol. IIIp. 622 (Syriac numbering)

2. *Ibid.* 3. *Ibid.*

During the service for the third Sunday of the *Qudash Idtha* festival there is a song which exhorts.

> Sing praises, O holy church, to the Bridegroom who hath affianced thee, who hath taken thee into His wedding chamber and hath given thee His Sacraments as pledges of the pardon of Thy children, and who hath purified and sanctified thee by His grace from the corruption of Satan.[1]

In the prayer for the first Friday of the same festival, the anthem states: "All Thy worshippers O Lord, flee for refuge to Thy church, there to partake of Thy sacraments for the pardon of their sins".[2] The sacraments are considered as the "pledges of the forgiveness of God's children" and the "Sacraments of the church's salvation."

About the efficacy of sacraments Mar Abdisho states in *Marganeetha*.

> .....we reply that these three things sanctify them: First, a true priest, who has attained priesthood rightly, according to the requirements of the church. Secondly the word and command of the Lord of Sacraments, whereby He ordained each

1. *Khudra* Vol. III p. 596 (Sy) Cf. Badger Vol. II pp. 148,9.
2. *Ibid*. p. 582 (Syriac numbering)

> of them. Thirdly, right intention and confirmed faith on the part of those who partake of them, believing that the effect of the sacraments takes place by a heavenly power.[1]

As Abdisho explains the sacraments "are necessary because of the wants of man in this carnal world".[2] Sacraments are compared to spiritual growth just like the food is necessary for the growth of the body.

It is a relevant question to ask whether the sacraments offered by unworthy priests will be effective. In the above quotation of Mar Abdisho it has been stated that a true priest is necessary for the proper administration of the sacraments. It refers to the valid ordination of the priest. But the question remains unanswered in the case of a validly ordained priest who falls into sin. Badger has quoted from an old unidentified manuscript which he found in Kurdistan.[3] This Manuscript which is like a catechism book answers this doubt as follows:

> If the priest is a liar, and man of wicked works, the oblations which he offers are acceptable through the Holy Ghost; for

1. Mar Abdisho, *Marganeetha, Memra* IV, *Kepaleon I*, Trichur: Mar Narsai Press, 1955 p. 40.
2. *Ibid* p. 38.
3. In the possession of a priest named Kasha Mendu, Amedia.

> his sins are no reason why because of him the people are to be unjustly dealt with since his sins can in no wise restrain the mercies of God towards His People[1].

The same document states that "if the priest is a sinner, his sin is his own, and his righteousness can only benefit himself, for every man shall die for his own sin".[2] In his eloquence the same writer goes on to say:

> .....but I say unto thee, O my son, and I swear, that were it possible for the Devil to attain the priesthood, and with his hand to break the oblation and to communicate thereof to me, I would receive it from him, and hold it as though it had been broken by Simon Peter.[3]

As a matter, this view seems to be the same as other churches. In the 39 Articles of the Church of England No. 26 reads that "the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such..."[4]

To the question whether God will grant us grace if we do not receive or accept the Mysteries, the *Messianic Teachings* answers as follows:

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1. Badger, Vol. II, p. 164.
2. Badger, Vol. II, p. 162.
3. *Ibid.*
4. Article XXVI quoted from Badger, Vol. II, p. 163.

God will not grant us any grace if we deliberately undermine or reject Mysteries. It is because they are the means which God has instituted.[1]

2. NUMBER OF SACRAMENTS:

Seven sacraments, according to the famous canonist of this church Mar Abdisho (+ 1318), are the following:[2]

1. The Priesthood, which is the ministry of all the other sacraments.
2. Holy Baptism.
3. The oil of unction.
4. The oblation (Qurbana) of the Body and Blood of Christ.
5. Absolution.
6. The Holy Leaven.
7. The sign of the life giving cross.

Abdisho himself states that some christians who do not possess the Holy Leaven call Marriage, the seventh sacrament.[3] Badger thinks that only two are prominent sacraments and other five are not important.[4] It is true that Qurbana and Baptism are more important than others. But nowhere it is

1. *Messianic Teachings*, No. 285, p. 65.
2. Abdisho, *Marganeetha*, *Memra* IV, *Kepaleon* 1, p. 38.
3. *Ibid*, p. 39.
4. Badger, Vol. II, p. 150.

mentioned that only these two are considered as sacraments. Badger, however, quotes from an ancient work of Yohannan bar Zoobi,[1] where the Nestorian theologian writes "on the foundation of the two holy sacraments of the church, viz. Baptism and the Body and Blood of our Lord"[2]. Zoobi begins that essay saying "I confess two sacraments in the holy church, one the sacrament of baptism, and the other the sacrament of the Body and Blood".[3]

Marriage and Extreme Unction are the two sacraments which the Church of the East does not count. Instead they count Holy Leaven and the sign of the cross. It is not possible to ascertain the reason for this discrepancy. Badger has ventured an explanation.

> It appears to me, that the later Nestorian theologians, for want of a better reason and in order not to be behind the Eastern and Western Churches in this respect, thought proper to make their sacraments amount to the sacred number of seven, and in order to effect this, chose out such doctrines and practices current among

1. The present writer has not seen this work of Yohannan bar Zoobi. Therefore it is quoted from Badger.
2. Badger, Vol. II, p. 151.
3. *Ibid.*

them as they deemed best suited for this nomenclature.[1]

The present writer does not think that Extreme Unction is more holier than Holy Leaven. When western and other churches decided to choose Extreme Unction and marriage which seemed important to them, why not the Church of the East include Holy Leaven and sign of the cross which seemed important to them? Why is it marriage service a sacrament to the West and not burial service? Is marriage service holier than Burial just because Jesus turned water into wine at the wedding at Cana? Marriage, like Burial should be counted as one of the holy services of the church. To give it any more status, the Church of the East does not think it absolutely necessary.

Holy Qurbana and Baptism are the two important sacraments. Therefore, they have been treated in greater detail in this thesis. Baptism has been treated as a separate chapter, while the next chapter is completely devoted for a detailed discussion of the Holy Qurbana.

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1. Badger, Vol. II, *op. cit.*, p. 161.

CHAPTER II

BAPTISM

1. INTRODUCTION:

Baptism is one of the important sacraments of the church. It is instituted by Jesus Christ. It is the initiation for the membership of the church. among the prayers in *Khudra*, the service of Epiphany,[1] thirteen days after Christmas, has several prayers concerning baptism. This is done because epiphany is considered as the baptism of Christ. One prayer is as follows:

> The circumcised among the children of the highest, who are born of the Spirit, were born in the water, and became forthwith perfect and spiritual firstfruits in heaven.[2]

1. It is on 19th January, since Christmas is on January 7th.
2. *Khudra*, Vol. I.

Since baptism is compared with dying in the water, the prayer in Khudra states:[1]

> Ye who have risen out of the water, have risen from death, and have put on Christ, and have put on the Holy Ghost, through whose enlightenment ye shall put on eternal life.

Another prayer is that "The righteous God who formed us out of the dust has renewed our likeness by water and the spirit".[2]

Badger comments that "The Catholic doctrine of regeneration in holy baptism is so unequivocally expressed in the above extracts, that no further remarks thereon seem called for, more especially as the same truth is fully declared in the Nestorian Baptismal office.....".[3]

2.I NFANT BAPTISM:

The Nestorian churches practise infant baptism. But at the same time there are big baptismal fonts (six feet deep) for the older people. That is to be used in the case of converts which are rare. In India there are only four churches which have bigger fonts for adults.

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1. *Khudra*, Vor. I, p.
2. *Ibid.*
3. Badger, Vol. II, p. 166.

Usually babies of about 40 days in the case of girls and of about 56 days in the case of boys are baptised. Baptism services are conducted once a week or once a fortnight in most of the parish churches in Kerala. Badger, however, remarks that the children are generally baptised on the eight day. He writes "Such an anomaly as a child born of christian parents remaining unbaptised even for three months is happily unknown among them".[1] Even though the eighth day rule is not practised it is true even in India today that children "remaining unbaptized even for three months is happily unknown".

Neither *Marganeetha* nor the *Messianic Teachings* speak about the reasons forbaptizing babies. The infant baptism has been a custom of the early church when the believers and their household became members of the church. This was not challenged as it is being challenged today by Pentecostalists or Baptists who insist that only believers can be baptised. If it were an issue in the 13th century *Marganeetha* would have argued in favour of infant baptism. The *Messianic Teachings* which is compiled in the 20th century did not contain any questions regarding the controversial issue of infant baptism, because, the Syriac books from which the *Messianic Teachings* were compiled had not treated this issue.

1. Badger, Vol. II, p. 166.

3. ANOINTING:

Before baptism, the baby is to be anointed with olive oil from the flagon of oil kept inside the altar. The deacons bring the children to be anointed to the priest "stripping off their garments and taking off their ear-rings, their necklaces and their rings".[1]

The anointing is done "with three central firgures (sic) from up downwards and from right to left, and not from down upwards, with the sign of the cross".[2] The formula of anointing is "N is anointed in the name of the Father and of the Son and of the Holy Spirit for ever".[3] The whole body is to be anointed by the priest "in a wisely and orderly manner (excepting an adult woman or man)".[4]

Regarding the anointing of adult women, there are strict instructions in the rubrics. In the case of women "They must be anointed in all politeness that no scandal may come to the church of God".[5] The anointing of the women should be done by deaconesses and not by deacons. The age of the 'modest deaconess' who should be chosen must be sixty years.[6] The anointing should

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1. *Taxa* (Trichur English Edition) p. 155.
2. *Ibid*, p. 156. 3. *Ibid*. 4. *Ibid*.
5. *Taxa*, (Trichur English Edition) p. 169.
6. *Ibid*.

be done in a separate room beside the baptistry It further states "That the eyes of the priest should not see the nudity of the women".[1] The priest will stretch his hand through a hole after dipping his three fingers in the oil, and "the deaconess appointed for the purpose will take this hand and put it on the forehead of the woman instead of her chest".[2] The deaconess will anoint the rest of the body.

This is the only duty for which a deaconess is required. This is actually a very important need. Since neither the priest nor the deacon is allowed to do the anointing it is necessary to have at least one deaconess[3] in every area. The taxa has made provision in the case of an area where there is no deaconess. It states:

> If there is no deaconess the Bishop appoints a deaconess that this duty may be fulfilled deservingly. If there is no bishop at hand to appoint a deaconess one of the *Bnath Qyama* (nuns) who had a good repute of her charity in her virginity and modesty in her old age may be permitted to fulfil this service.[4]

1. *Ibid*, pp. 169. 2. *Ibid.*
3. At present there is one deaconess in India and none abroad. A. J. Maclean who worked in Kurdistan among the Nestorians towards the close of the 19th century writes: There are no longer any deaconesses. (A. J. Maclean, "Syrian Christians", *Encyclopedia of Religion and Ethics*, Vol. XXII, p. 177)
4. *Taxa*, (Trichur English Edition) p. 170.

Regarding the place of anointing, if there is no separate room beside the Baptistry, screens must be hung around the Font in place of walls[1]. In India screens are used. In the Middle East there is no special arrangement at present as there are no adult converts.

4. IMMERSION, NOT SPRINKLING OR POURING:

The Church of the East practises baptism by complete immersion, and not pouring water over the head as the Catholics or the Orthodox do, or spirinkling water as some Protestant Churches do. Though immersion in water is practised by Baptists and Pentecostalists, the immersion of babies is a spcial characteristic of this church.[2] To dip a baby completely in cold water three times, sounds little unkind or dangerous.[3] This church insists on complete immersion because the root meaning of the word baptism is complete immersion. As Abdisho begins third chapter of Memra IV of *Marganeetha*, "Baptism is the immersion in and the washing with water".[4]

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1. *Ibid*, pp. 170, 171.
2. This is the only church in the world which practises infant immersion baptism.
3. Sometimes babies cry when they are dipped in the cold water immediately after the immersion, the water from the head of the baby is completely wiped before proceeding with the rest of the baptismal service. Taxa states that the deacon "in haste rubs him'. (*Taxa*, Trichur English Edition, p. 157)
4. *Marganeetha*, Mimra IV, Kepaleon 3, p. 44.

Mar Abdisho speaks of five kinds of washing. The first is to remove the filth of the body, while the second is the legal washing.[1] He refers to the third as the tradition of the elders.[2] The fourth is "the baptism of John, whereby he preached only repentance and the forgiveness of sins".[3] He describes the fifth as:[4]

> The baptism of our Saviour, which is received, through the Holy Spirit,[5] for the gift of adoption,[6] for the resurrection from the dead,[7] and for everlasting life, which is "the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of christ".[8]

Abdisho states that "The matter of Baptism is is pure water.[9] He quotes the words of Jesus "Except a man be born of water and of the Spirit[10], he cannot enter into the kingdom of God". He further writes, "The form, baptism in the name of

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1. Dueteronomy 23: 11, Leviticus 15: 5; 17: 15, 16.
2. Mathew 15: 2, 3, Mark: 7: 2-5, 8,
3. Mathew 3: 5-12, John 3: 23, Acts 13: 24, 19: 4.
4. *Marganeetha*, Memra IV, Kepaleon 3, pp. 44, 45.
5. Mathew 3: 11. John 3: 5,
6. II Cor. 6: 18, Galatians 3: 29-4: 4-7; Ephesians 1: 5.
7. Romans 6: 3-5, 23; Colossians 2: 12.
8. John 1: 12.
9. *Marganeetha, Mimra* IV, *Kepaleon* 3, P. 45.
10. John 3: 5; Acts 8: 36, 10: 47.

the Father, Son and Holy Ghost, according to the words of the Saviour''.[1]

5. SOME PRIESTLY PRAYERS:

The first priestly prayer of the service of baptism is as follows:

> Strengthen, (sic) our Lord and our God, our weakness in thy compassion that we may minister the holy mysteries of absolving Baptism (sic), given for the renewal and for the salvation of our nature in the mercies of Thy grace, O Lord of all, Father and son and Holy Spirit for ever.[2]

Among the prayers recited by the priest, there is also an epiclesis inviting Holy Spirit.

> And may there come, O my Lord, the same spirit on this water also, so that it may receive might for the help and salvation of those who are baptized therein.[3]

One of the two prayers after the immersion and before the 'imposition of hands' is as follows:

> Bless, O my Lord in Thy grace these who art made disciples to Thy belief and hath

1. Matthew 2: 19.
2. *Taxa* (Trichur English edition). P. 118.
3. *Taxa* (Trichur English edition). P. 153.

> accepted Thy sign and hath become of Thy household and that they may be made worthy for openness of face before Thee in the new world.....[1]

There are three signings of the cross on the forehead of the baptized. The Taxa has a rubrics in red[2] to give an interpretation of these three signings.

> The significance of the first sign from below upwards is that by this we disrobe the old humanity and that of the second sign from up downwards is that by this we wear Messiah in whose honour is adored through the Holy oil by which the baptized is anointed, and that of the third sign from below upwards is that we ascend from the depth of the world to the heights of heaven through the absolving Baptism.[3]

The Three signings of Cross at the baptism service has meaning. Charles Payngot draws our attention to the fact that it is "a mystical representation or symbolical re-enactment of the whole history of salvation."[4] The first signing represents

1 *Ibid*

2. It is printed in red in both Syriac (Mosul, 1928) and english edition (Trichur 1967)

3. *Taxa* (Trichur English edition), P. 127.

4. Charles Payngot, *op. cit.*, p. 109.

the calling of Abraham, the second, the anointing of Aaron and his posterity, upto Christ, and the third the culmination in the Holy Spirit.[1] Referring to some old and new Testament passages[2], Payngot observes:

> All these manifestations of Christ in history are step-by-step reenacted with the sign of the cross. The sign of the cross represents Christ, and by the different ways of making it, the chaldean church depicts the different grades and degrees of the revelation of the Trinity in and through Christ. Thus it bears a similarity with the Gnana Marga, or Way of knowledge, of the Hindus.[3]

Fr. Charles Payngot in his doctoral dissertation states "The whole service, according to commentators, is a mystical representation or symbolical re-enactment of the whole history of salvation"[4]

6. CONFIRMATION.

The Baptism service is completed only with the imposition of hands which is the confirmation service at the later stage as the Anglicans or the

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1 *Ibid.* pp. 109., 110.
2 Jo. 8: 56., Heb 11: 13, Gal. 3: 27, Rom 6 : 8.
3 Charles Payngot, *op. cit.*, pp. 110, 111.
4 *Ibid.* p. 109.

receiving the first Qurbana as it is the custom i the Roman Catholic church.

To the question "what is the confirmation c Baptism"? The *Messianic Teachings* replies "It is the completeness or sealing of the Grace c the Holy Ghost, which we receive through th laying on of hands of Baptism."[1] This confirmatio is done inside the main hall of the church and nc in the baptistery. The priest and deacon with th oil, cross, gospel, censer etc, enter the churc through the altar and recite the prayers of th imposition of hands on the newly baptized in th presence of the faithful.

The second prayer of the 'Imposition of hands make it clear that the newly baptized babies hav become full members of the church. The pries prays:

> May the pledge of Thy Holy Spirit whic ye have received and the mysteries c Christ which ye have taken and His livin sign which ye have accepted and the nev life ye have gained and the armour of th righteousness which ye have put on, kee ye from the evil one and his hosts an sanctify your limb in chastity.[2]

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1 *Messianic Teachings, op. cit.* P. 70.

2 *Taxa* (Trichur English Edition). P. 162.

After this prayer the priest signs the forehead with the thumb of his right hand from below upwards and from right to left with the holy oil using the formula "N is baptized and completed in the name of the Son and of the Holy Spirit for ever".[1]

The *Messianic Teachings* has the following answer to the question whether confirmation is indispensible to us.

> Yes. We read in the Scriptures that St. Peter and St. John went down to a Samaritan city from Jerusalem to lay their hands on those whom St. Philip (Pheelepose) had baptized in Samarin, that they might receive the Holy Ghost. (Acts 8 : 5-17) The disciples at Ephesus who had received only the Baptism of St. John, the Baptist, were asked to receive the Baptism of Christians and their Baptism was confirmed by laying hands on them and they received the Holy Ghost. So we read about St. Paul (Acts 19 : 1-6)[2].

This church teaches[3] that the confirmation of Baptism is called 'seal" as well as anointing.[5]

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1 *Ibid* P. 163.

2 *Messianic Teachings*. No. 312. p. 71.

3 *Ibid*. No. 313, p. 72.

4 II Corinthians 1 : 21, 22. and Ephesians 4 : 30.

5 I John 2 : 20 - 27.

7. SUMMARY:

From the foregone pages, it is clear that the Church of the East takes this sacrament very seriously. Detailed instructions are given to make everything in due respect. It is a lengthy service with readings from the Epistle[1] and Gospel[2]. It has litany. It takes about one hour for the baptism service.

In India baptism is done simultaneously along with Qurbana to save time. But if extra priests are not available the same priest who celebrates Holy Qurbana conducts the baptism service also[3]. In that case, consecrated holy elements will have to be reserved on the altar for another hour after the completion of the Qurbana. It is for the to-be-baptized babies to communicate. In some churches, according to the convenience of the people and priest, the baptism is done before the Qurbana. In that case also, the baptized babies cannot be given milk until after the Qurbana, since the babies have to communicate at the end of the Qurbana. If there are newly baptized babies, they are given communion first. Then only the rest of the congregation can communicate. The *taxa* makes it clear that there cannot be Baptism without

1. I Corinthians 10: 1—14.
2. John 2: 23-3: 8.
3. In India due to fhe scarcity of the priests, majority of the parishes have to do Baptism only after the Qurbana.

Qurbana.[1] Nevertheless, exception has been given in the case of one nearing death.[2]

Special provision has been made in the case of an emergency when a priest is not available. This happens occasionally when a baby is sick. The deacon is allowed to mix "the water of Baptism and signs them by the holy oil of anointment in the sign of cross". He does not invoke the Holy Spirit on the water. After praying "in his heart and say "Amen" and then gives the *Rushma* (sign)".[3]

1. *Taxa.* (Trichur English edition) P. 168.
2. *Ibid.*
3. *Ibid,* P. 171.

CHAPTER III

MINOR SACRAMENTS

Among the five minor sacraments, ordination should be treated first. As a matter of fact Mar Abdisho has put it in the top of the list of seven sacraments saying "The priesthood which is the ministry of all the other sacraments".[1] In this section the five sacraments are treated in the following order, omitting the two major sacraments of Qurbana and Baptism which are dealt in detail separately.

1. Priesthood
2. The oil of Unction
3. Absolution
4. Holy Leaven
5. Sign of the life giving Cross.

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1. Marganeetha, P. 38.

PRIESTHOOD

There are nine orders of priesthood. They are, in descending order, as follows:[1]

1. *Patriarcha* (Patriarch)
2. *Metrapolitha* (Metropolitan)
3. *Apiscopa* (Bishop)
4. *Archidiacon* (Archdeacon)
5. *Piryadotha* (Rural Dean)
6. *Qashisha* (Priest)
7. *Shamshana* (Deacon)
8. *Heevpadyakna* (Sub deacon)
9. *Karoya* (Reader)

Messianic Teachings have dealt in detail with the duties of each of this rank.[2] It also explains that the function of each of these ranks was performed by Jesus. He fulfilled the duties of Karoya (Reader) when he read from the Prophet Isaiah[3] at Nazareth. Jesus performed the duties of a sub deacon "when he 'made a whip of the cord'

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1. *Chrowi* (Cherubim)
   Zraphae (Seraphim)
   Mothuae (Thrones)
   Hyli (Hosts)
   Sulthani (Dominions)
   Maravatha (Powers)
   Arcos (Principalities)
   Rabbai Malachi (Arch angel)
   Malachi (Angel)
   Messianic Teachings, Op. cit. pp. 12, 13.
2. *Messianic Teachings. op. cit.*, P. 55. Luke 4: 16, 17.
3. Isaiah 61: 1, 2

and drove the beasts, merchants and those who sold the doves from the church".[1] To the question "when did Jesus serve as a Shammasha?, the *Messianic Teachings* reply: "when Jesus began to preach from that day forward: "Repent; for the Kingdom of Heaven is at hand"[2]

The answer to the questions "when did Jesus do the services of a priest?" is as follows:

> When, in the spring of Aenon near to Salim, John was baptizing, Christ too was baptizing in the land of Judea (John 3: 22, 23). In the passover Mansion Jesus blessed bread and wine and transformed them to the Holy Qurbana (Mass) (Matt. 26: 26-28). He laid His hand on the woman afflicted of rheumatism for eighteen years and healed her (Luke 13: 11-13). When Jesus did these and such other services He was fulfilling the duties of a priest.[3]

The duties of the fifth rank of *Piryadotha* or *Cor-episcopa* were fulfilled when Jesus said "I must preach the Kingdom of God in other countries also."[4] Another duty was when Jesus

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1. *Ibid.* P. 56. John 2: 12-17.
2. *Ibid.* Matthew 4: 17.
3. *Messianic Teachings op. cit.*, pp. 57, 58
4. *Ibid.* p. 58. Luke 4: 43, 44, Matt 9: 35, Mark 6:6.

commanded the disciples. "Above all go to the sheep which are lost from the house of Israel."[1]

Jesus acted as an Archdeacon when He arranged the Gospel mission.[2] He acted as a Bishop when He breathed on His disciples for them to receive the Holy Spirit.[3] He functioned as a Metropolitan when He lifted His hands on His disciples and blessed them,[4] as well as when He commissioned them to convert and baptize.[5] The question when did Jesus perform the duties of the highest rank of Patriarch is answered saying: "He did this when He entrusted the keys of heavenly Kingdom to Simon Peter (Kepha) (Matt: 16:19)".[6]

The contents of the foregone pages may look very strange to many. Because when Christ did many things it was not His idea to fulfil the duty of a particular rank. Moreover, the ministry in the form of a hierarchy originated long after the time of Jesus. Therefore it would look like an anachronism to attribute each function of Jesus to each of the nine ranks of the ministry which developed in the Church.

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1. Matt 10: 5, 6, Mark 6: 7, Luke 9: 1, 2.
2. *Messianic Teachings op. cit.* P. 59. cf. Matt 10: 5—13, Mark 6: 8-10, Luke 9: 3, 4 and 10: 3—8.
3. *Messianic Teachings op. cit.* P. 60. cf. John 20: 22, 23.
4. *Messianic Teachings op. cit.* P. 61. cf. Luke 24:50.
5. Matthew 28: 19, 20.
6. *Messianic Teachings op. cit.*, P. 62.

On the other hand, it must be understoodth a many of the customs and dogmas which develope in the churches in the later stages, did go back t the scriptures to add authority to what was decide by the church. The same policy is being adopte in justifying the ninefold ministry of the church o the East, which they believe, correspond to th ninefold ranks of angels.

2. THE OIL OF UNCTION

The oil of Unction, known in Syriac a *Misha D Mshihutha*, is an apostolical tradition says Mar Abdisho in *Marganeetha*.[1] This church is proud that it has "still kept up in the Church of God a Succession of that which was consecrated by the Apostles."[2]

This is to be used for the anointing of the priesthod.[3] Abdisho quotes the Psalmist "Therefore hath the Lord Thy God anointed Thee with the oil of gladness above the fellows."[4]

As Abdisho states "the matter of the Oil of Unction is pure olive oil."[5] This is blessed and kept in the chest inside the altar. The renewal of

1. *Marganeetha*. *op. cit*. p. 46.
2. *Ibid*.
3. Anointing is not done in the ordination service at present. Whether this was ever practised in this church before is not known.
4. Psalms 45:7; Hebrews 1: 9.
5. *Marganeetha*. *op. cit*. P. 47.

this oil is done by the priest at the time of baptism service.

Abdisho explains that this sacrament is for protection from the "damage from the chances of the world and from the opposition of the devil.[1]" In support of his conclusion he gives the following example:

> As to the natural properties of oil, we know that the most eminent artists, after having completed a picture with all its rich colouring, anoint it with oil, in order that it may not easily be injured, or receive damage when brought into contact with other objects.[7]

The Oil of Unction is mainly used for the baptism service and for blessing the altar. It is not boiled with perfumes like the preparation of of Muron of the West Syrian church, Very little is known about the Oil of Unction. *Messianic Teachings* does not mention about this oil.

3. ABSOLUTION

Mar Abdisho has a chapter entitled "of Absolution and Repentance.[2] He states that since human nature is frail, he is easily inclined to sin.

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1. *Marganeetha, Memra.* 4. *Kepaleon* IV, P. 47 (Syriac numbering).
2. *Marganeetha, Memra* 4, *Kepaleon.* 7, pp. 52, 53.

Therefore repentance is necessary. Jesus called upon sinners to repent.[2] Abdisho writes:

> The parables of the Prodigal Son, of the Hundred sheep, and of the Two Debtors were moreover intended to raise the hope of sinners, and to open to them the gates of repentance which leads to heaven and imparts heavenly happiness. To the same end serve the case of Peter after his denial of Christ, and of Paul after his persecution, and the woman who was a sinner, the Publican and the Thief upon the cross.[3]

Mar Abdisho affirms that Christ has given this authority to the priests. "Whomsoever, therefore Satan has cast into the disease of sin, let him come and show his wounds to the disciples of the wise physician, who will heal him with spiritual medicine"[4] The absolution follows only after repentance. Jesus gave the authority to forgive to his disciples when He appeared to them after His resurrection.[5]

In the *Taxa*, there is an order of *Husaya* (Absolution).[6] It was prepared by "Mar Ishoyab

2. Matthew 9: 13.
3. *Marganeetha*. pp. 52., 53. cf. Luke 15: 11—32, Luke 15: 3-7., Luke 7: 41.
4. *Marganeetha*. *op. cit.* p. 53.
5. John. 20: 23.
6. *Taxa* (Trichur English edition) pp. 187-203.

catholicos, the saint of God."[1] The opening paragraph gives the instruction for whom it is to be used.

> On person who has left his faith, but has returned to it, and on him who has eaten flesh in the fasting season or on Friday or Wednesday, or on him who has committed any sort of offence.[2]

The service of abolution is also a long service.[3] If used in full, it will take about half an hour. It has a litany, which is usually not used. Psalm 51, and several priestly prayer constitute the main service. The contents of it is repentance and forgiveness. The benediction begins:[4]

> O our God, good and full of mercies (repeat,) whose graces and compassions are abundant on all, pour O my Lord, the kindness of the pleasantness of Thy love on these servants of Thine and transform them in the hope of renewal to the life of repentance.....

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7. *Ibid.* p. 187.
8. *Ibid.*
1. When Qurbana was published in Syriac and Malayalam in 1961, the service of Absolution was not included. It used to be recited from the Syriac ***Thaxa*** of Joseph Kellaitha (Mosul 1928.). This has now been printed in Malayalam in 1969 in separate booklet at Narsai Press and is being used in all churches in India.
2. *Taxa* (Trichur English edition) p. 202.

This service is to be used "during the time of the celebration of Mysteries."[1] This service is compulsory on the 'Saturday of Light'.[2] Oil is required if the offence is committed of his own free will and without any cause.[3] The formula for signing is 'N is signed, renewed, sealed and purified, in the name of the father and of the Son and of the Holy Spirit for ever."[4]

The service is usually done at present in India just before the distribution of the Holy Elements during the Qurbana. In some churches this used to be done immediately after the sermon. Formerly this used to be conducted as a separate service before the Qurbana.[5] The Absolution service is conducted in India on all Sundays and festival days and if anybody specially requests for it on other days. Otherwise for the week day Qurbana, the people communicate without the Absolution.

This sacrament is peculiar to this church. Badger thinks it is a poor selection to include Holy Leaven among the sacraments.[6] Since it is not mentioned in any of the early rituals, Badger thinks that it is a later introduction. The office for the renewal of the holy leaven which is called

1. *Ibid*, p. 203 2. *Ibid.*
3. *Taxa* (Trichur English edition) *op. cit.* p. 203. 4. *Ibid.*
5. In the Middle East, it used to be performed "before the commencement of morning prayers on the day of Communion" Badger, Vol. II. *op. cit.* P. 155. Now Iraq is following the custom in India
6. Badger. Vol. II *op. cit.* p. 161.

Malka, Badger thinks is of 12th or 13th century[1]. Since there are no early manuscripts, it is not easy to verify the date, when such a service came to use.

This service at present is found only in the *Taxa* of Joseph Kellaitha, printed at Mosul in 1928.[2] It was not printed in the *Taxa* published in India.[3] Therefore Mosul *Taxa* is the only one that is being used for this service in India.[4] The service mainly consists of prayers and psalms. It is observed with great solemnity on the Maundy Thursday before the service of the washing the feet ceremony. Several priests and deacons participate in this annual service.

The *taxa* contains a list of the ingredients "two parts of pure and well sifted flour[5] called *smeeda*, and two parts of the finest and best salt" as well as "a little of the purest olive oil and three drops of water".[6] These things are mixed together carefully while the reading of psalms will continue. The balance of the Holy Leaven mixed on the previous Maunday Thursday and kept inside the

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1. *Ibid. Malka* in syriac means King.
2. *Taxa* of Joseph Kellaitha, Mosul, 1928. pp. 180—192 (syriac numbering)
3. There is neither English nor Malayalam translation.
4. There is no manuscript of this service in India.
5. It is the wheat flour that is being used.
6. *Taxa* of Joseph Kellaitha. *op. cit.* p. 180 (Syriac numbering)

altar is brought to the vestry accompanied by candles, censer etc and mixed with the new. Then the renewed Holy Leaven is put inside the bottle and taken to the altar. This is done only in the *valiapalli* in Trichur. Other parish churches take this Holy Leaven in small bottles and keep inside the altar of the respective churches.

About the tradition of the Holy Leaven, there is an account of Yohannan bar Zoobi which Badger quotes. On the authority of a document shown to Zoobi by a presbyter Rabban Shimon as having the signature of Peter, Zoobi writes

> He (John, the disciple) took of the blood upon the loaf which he had reserved from the paschal feast, and he took of the water in that same vessel which had been committed to him by John the Baptist.
>
> The loaf which John had and which was mixed with the blood which flowed from His side, they bruised into powder, then mixed it which flour and salt, and divided it among them, each portion being put into a separate vessel to serve as leaven for the Body and Blood of Christ in the church.[1]

Scholars may not give any weight to this tradition. They are proud that only they have got this

1. Quoted from Badger, Vol. II, pp. 152—3.

acrament. The Holy Leaven was with all the dis-
iples. But when Nestorius was forced to leave
:onstantinople in A. D. 431, he took away all this
oly leaven depriving the rest of Christendom[1].
hus the Nestorians have become the sole custo-
ian of the Holy Leaven.[2]

Continuity of *Qurbana* is kept by the mixing
f the dough of the previous baking as well as the
ddition of a small portion of the *Malka* (Holy
eaven.) Since *Malka* is salted, only very little
alt is added when the mixing of the flour with hot
vater is done on the previous evening. The *malka*
s mixed only the next morning, just before baking
ne bread.

. SIGN OF THE LIFE GIVING CROSS

This is also a special sacrament exclusive to
nis church. This is used as a substitute to marri-
ge.,[3] which is not counted as a sacrament in this
hurch. A reasonable doubt has been raised by
nany how the sign of the cross is a sacrament.

. It is not clear how the Nestorius' taking the leaven from Constantinople, even if that story is true, deprives the rest of the Christendom.

. cf. A. A. King. Vol. II *op. cit.* p. 307.

. Though not a sacrament, the importance of marriage is not minimised in this church. It has a long service lasting about one hour. The *Taxa* of marriage published in India in 1960 has Malayalam translation also in the same text.

Mar Abdisho has put it as a sacrament becau "cross is that by which Christians are ever kep and by it all the other sacraments are sealed ar perfected"[1]

Mar Abdisho himself has added to the confu sion of the state of this sacrament by not expla ning about it in *Memra* 4 where he has writte about other sacraments in detail. To make th confusion worse confounded Mar Abdisho has chapter "of Matrimony and of Virginity"[2] in th same *Memra* where he deals with sacramen only. Instead in the following *Memra*, he has chapter "on the worship of the Lord's Cross"[3].

"By this sign the Apostles wrought miracl and the laying on of hands for the priesthood, an all the other sacraments of the church are perfecte thereby."[4] Abdisho concludes his treatment the subject quoting the well known Pauline pas age "the preaching of the cross is to them th perish, foolishness; but unto us which are save it is the power of God."[5]

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1. *Marganeetha. Memra* IV. *Kepaleon* 1. p. 40. Badger thinks that th sign of the cross is used here because it is necessary for eve priestly prayer of every service of sacraments, Badger. Vol. II. *op. cit.* p. 162.
2. *Marganeetha, Memra* 4, *Kepaleon* 8. pp. 54, 55.
3. *Ibid, Memra* 5, *Kepaleon* 2, pp. 57, 58.
4. *Ibid*. p. 58.
5. I Cor. 1: 18.

Mar Abdisho reminds that "the great foundtion of Christianity is the confession that through ne cross renewal and universal salvation were btained for all".[1] It is believed that the sign of ne cross will appear in the sky[2] at the second oming of our Lord.[3] Abdisho also states that ne cross is to be worshipped.

> Hence we offer a fervent and eucharistic worship, not to the fashioned matter of the cross: but to Him whom we figure as upon it, and above all to God, who gave His son to be a cross (i. e. crucified) for us, through Whom He gives to such as are worthy everlasting life in the kingdom of heaven.[4]

It must be noted in this connection that cross s the only object of veneration in the Church of he East. They do not use crucifix and images. But the cross is kissed in the churches and in the nomes. There is a separate festival for the cross on September 26th which is the commemoration of the finding of the cross.[5] There is a long service for this day in the *Khudra*.[6]

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1. *Marganeetha, Memra* 5, *Kepaleon* 2, p. 58 (Syriac numbering)
2. *Ibid*, p. 58. cf Matthew 24: 30
3. *Ibid*
4. *Marganeetha* Memra 5, Kepaleon 2, p. 58 (Syriac numbering).
5. This festival is on a fixed date 26th September and not the fixed day of the week, like festivals like Palm Sunday, Easter, Pentecost etc.
6. *Khudra* Vol III, *op.* cit. pp. 689—744

The cross is kept in the churches. It is four on the top of the church building. It is inside th altar. It is kept on the tables in the nave of th church so that the worshippers can kiss it whe they enter as well as when they go out of th church. Inside their homes, a cross is placed c the eastern wall of the first room. If one sees cross in a house in Trichur and do not find an crucifix or pictures, it is almost certain that th particular family belongs to the Church of the Eas

The cross is worn from a chain around th neck, not only by their bishops but also by severa laywomen and men. During the wedding cere mony the bride gives a golden cross to the bride groom in return for the ring which he puts on he finger. Golden[1] and silver crosses are taken out i festival processions. When Blessing is given fo any service the priest or Bishop holds the cross i his hand. Golden, silver, wooden and plastic cro sses are used. Crosses are stitched with thread o all the towels, table clothes, veil etc used in th church. Crosses are engraved on the chalice paten, spoon and even on the mould in whic bread is baked.[2]

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1. One golden cross of the *Voliapalli* costs one and a half lakh c rupees.
2. When bread is baked in this engraved mould, crosses will be see on the bread.

6. SUMMARY

The *Messianic Teachings* which is the only catechism book of this church does not state the number of sacraments. The reasons may be two. 1. It is not very important. 2. The writer has doubts to state either two or seven,. Further, it is possible, though not probable, to be an omission by mere oversight. At present in the church of the East, most people do not know the names of the sacraments. Though *Marganeetha* has a section on the sacraments[1], other books are silent on it. Though the *Messianic Teachings* deals in detail about priesthood under the chapter "About the Holy Church"[2], it does not state whether it is one of the sacraments of the church or not. The present writer thinks that both the reasons stated above might have been responsible for the omission.

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1. Part IV.
2. Chapter 8.

CHAPTER IV

LITURGY OF ADDAI & MARI

1. SOME PRELIMINARY REMARKS:

The main liturgy of the Church of the East is known as the Liturgy of Addai and Mari. In addition to this ancient liturgy. two other liturgies are also used, i. e., Liturgy of Theodore of Mopsuestia and the Liturgy of Nestorius.[1] Our main discussion for the purpose of the following is limited to the first one: it is usually referred to as the Nestorian liturgy. It is earlier than the other two and more complete: while Theodore and Nestorius are anaphora only. Moreover it is often used and represents the Syriac tradition, while the other two are believed to have been brought from Constantinople and translated from Greek into Syriac

1. 'Addai and Mari' is used on all days except the Sundays between the Advent and Palm Sunday when 'Theodore' is used and special five days (Epiphany, John the Baptist Day, Memorial of Greek Doctors, Wednesday of the Fast of the Ninevites & Maundy Thursday) when 'Nestorius is used.

in the sixth century in honour of their heroes i. e., Theodore of Mopsuestia and Nestorius. It has been argued by the majority of the western scholars that these two works are not the real works of Nestorius or Theodore. The Nestorians, however, do not agree with this opinion.

Among the Roman Catholic Christians, two Uniate Rites use this liturgy, of course, in a revised or a reformed form. The Chaldeans of the Middle East and the Syro-Malabar Rite in India were Nestorians. Both these groups brought about changes in order to purge the liturgy from the charge of Nestorian heresy. Fortescue, an English Catholic historian, justifies these changes with an additional charge that the Anglicans have brought about changes in their edition of the Nestorian liturgy. He argues:-

> They have (quite rightly) "tampered" with the historic rite on this point, which they think essential, as they have also by leaving out heretical names and clauses. They can hardly, then blame Rome for having done the same in the Uniate Rites, in cases which we consider essential.[1]

The Chaldeans call the Anaphora of Theodore and Anaphora of Nestorius the Second Hallowing

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1. Adrian Fortescue, *The Lesser Eastern Churches*. P. 155. The brackets found in this quotation are of Fortescue himself.

and the Third Hallowing respectively, without the mention of the names of the Greek Fathers whom they repudiated at the time of their submission to the Pope in 1553 A.D. Mgr. Duchesne was wrong when he spoke of Addai and Mari as the only one used by the Chaldean Uniates.[1] Unfortunately another French scholar, Pere Severien Salaville, makes the same statement.[2] Probably, he borrowed this error from Mgr. Duchesne!

Regarding the translations of this liturgy, mention must be made of Renaudot who translated into Latin the Liturgy of Addai and Mari. This was included in Hammonds "Liturgies".[3] Later George Percy Badger who lived among the Nestorians around Mosul in 1842-43 A. D. made an English translation of the Nestorian liturgy and published it in 1875 A. D.[4] That translation was also not accurate, as Badger did not have access to the various manuscripts of the Liturgy.

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1. L. Duchesne, *Christian Worship*. p. 70.
2. S. Salaville, *Eastern Liturgies*r p. 14.
3. This is considered to be imperfect by Mar Thoma Dharmo Metropolitan who writes "the translation was an excellent one and much appreciated; but unfortunately it was founded on extremely imperfect manuscripts." (Rev. K. A. Paul & Rev. George Mooken printed and published) *The Liturgy of the Holy Apostles Addai and Mari together with the Liturgies of Mar Theodorus and Mar Nestorius and The Order of Baptism*, Trichur: Mar Narsai Press, 1967. Preface. p. iii.
4. *Occasional Paper of the Eastern Church Association.*, No. XVII London: Rivington, 1875.

The English translation published by the S.P.C.K. London in 1893 A. D., though it has no official approval, should be counted as of considerable value in regard to the sincerity and scholarship; for, it has been done by the members of the Assyrian Mission of the Archbishop of Canterbury.[1]

In spite of the changes, studies in the Chaldean Liturgy and the Syro-Malabar Liturgy provide much useful information on the Nestorian Liturgy. This fact justifies our reason for quoting Catholic scholars like King, Fortescue etc. It is an unfortunate fact, however, that there are no publications written by Nestorian scholars which could have spoken little more authoritatively on the issues concerned. The present writer, therefore, considers this attempt as humble beginning in order to fill that distinct void in the liturgical literature in the English language.

2. HISTORY OF THE LITURGY:

The 'Nestorians' survived in isolation from the rest of Christendom since the fifth century and practically remained unknown in the English-speaking world until the beginning of the British and American Missions, resulted from the sudden

1. It is believed that A. J. Maclean, who translated *East Syrian Daily Offices*, was the main translator of this liturgy.

're-discovery' of the Nestorians by the weste travellers in the first half of the last century.

This, however, is not true of their liturgy. the very beginning of the study of the liturgiolog the famous Roman Catholic scholar E. Renaud made the Latin translation of all the three form of the liturgy used by the Nestorians. About te years later the famous Syriac scholar J.S. Assema published his classic *Bibliotheca Orientale* in which he tried to show the liturgical usage and eucharistic teachings which differed from th Catholic practice. J. M. Neale, the great Ang Catholic of the last century, who considers th Eucharistic teachings of the Nestorians as "lamen tably low", wrote of this liturgy as "one of th earliest, and perhaps the very earliest, of the man formularies of the Christian Sacrifice."[1]

Much credit for bringing the Nestorian liturg to the attention of the English-speaking world goe to George Badger of the Church of England wh visited the Nestorians in 1842 A. D. Though hi first volume of the *Nestorians and their Ritu als* is mainly a travelogue, his second volum gives many liturgical texts in English translation He preferred to translate the Anaphora of Nestoriu rather than that of Addai and Mari for the simpl reason that he wanted to prove that even the sc called Anaphora of Nestorius did not contain th

1. J. M. Neale, *A History of the Holy Eastern Church*. Part 1. P. 323.

eresy which most of the Anglicans were afraid of. adger proved the Orthodoxy of the teachings of ıe Nestorians, including the Eucharist on the asis of the Thirty Nine Articles!

Two of the successors of Badger wrote a imilar book with a similar view viz of exciting ıe interest of the Anglicans, in order to strengthen ıeir Mission of Heip to the Assyrians. *The Catho-icos of the East and His People* written by . J. Maclean and W. H. Browne, therefore, is ıore descriptive rather than a critical exposition f the liturgy and practice of the Nestorians. Iaclean, however, did yeomen service in trans-ıting the Daily Offices (*East Syrian Daily Offices*, London: Rivington, Percival & Co., 1894) nd assisting in the English translation of ıe Nestorian liturgy found in Bright mann's *Liturgies Eastern and Western*. He is pro-ably the chief hand behind the English translation f all the three forms of the liturgy and the order f Baptism published by S. P. C. K. in 1893 A. D.

According to Van Unnik, the writings of h. J. Lamy (1859) and Dr. Steitz on the Nesto-ian Liturgy did not go beyond the conclusions f Assemani.[1] He further says that the new era egan in 1871 with Bickel who edited two leaves f a manuscript exhibiting the anaphora text of the

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. W. C. Van Unnik, *Nestorian Questions on the Administration of the Eucharist by Isho Yabh. IV.* P. 35.

sixth century. Towards the first decade of th present century, the well known Roman Catholi English Syriac scholar Dom R. H. Connoll enhanced our knowledge by the publication o *Liturgical Homilies of Narsai*. Though th exposition of the Mysteries written by Narsai i not the commentary of Addai and Mari, th 'Mystery' of Narsai is very much similar to tha of Addai and Mari except in the Anaphora portion The invaluable appendix written by Mr. Edmun Bishop to the translation of Connolly also add to our understanding of the Nestorian liturgy.

Lietzmann used Brightmann's translation and Urmia-text for his scholarly work "Mass and Lord's supper". E. C. Ratcliff studied this liturgy and published his conclusions in 1929 in an article entitled *The Original Form of the Anaphora of addai and Mari, A suggestion*[1]. The famous Syriac scholar Alphonso Mingana who published the *Book of the Mysteries* of Theodore of Mopsuestia writes that it has nothing to do with the so-called Liturgy of Theodore of Mopsuestia. Such scholarly statements make our cofusion worse confounded. It can be stated however that we are still to discover an ancient manuscript of this liturgy which can throw more light upon the entire subject thus helping us in understanding the original text of the Nestorian

1. Published in *Journal of Theological Studies*, 1929. pp.23-32.

iturgy.[1] Van Unnik, having made a serious attempt o study the Nestorian Liturgy in detail, agrees with Brightmann that "it is still the least known of Eastern rites."[2]

Archdale A. King thinks that the 'Addai and Mari' represents Edessa in about the fourth century. He argues that Addai and Mari has its origin from Antioch. Cardinal Tisserant mentions that the Nestorian liturgy has connections with Antioch.[3] Baumstark is of the opinion that it is based on an independent class of liturgies. The controversy still rages. As far as the Nestorians are concerned, they claim even today that it is the liturgy brought from Jerusalem to Edessa in the first century. Though it has grown since it came from Jerusalem, they insist that in its basic form it is the same as the one used by the Apostles on the wednesday after the Pentecost when they are said to have celebrated the first Holy Eucharist.[4]

The revision and the present arrangement of the Addai and Mari was done during the Patriarchate of Mar Isho Yabh III of Adiabene of the

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1. The Chaldean Syrian Valiapally in Trichur does not have any ancient MS of the liturgy. Nevertheless the old single volume of Khudra copied in A. D. 1598 contains a brief form of the liturgy of Addai and Mari.
2. Van Unnik, *op. cit*,. p. 62.
3. Quoted from Van Unnik, *op. cit*, P. 54.
4. Cf. Syriac Calendar, 1973, Trichur: Mar Narsai Press, Sheet No. 6

seventh century. King quotes a Syrian writer Abdulla Ibn Attayeb of eleventh century saying: "The Mass of the Apostles has been composed by Addai and Mari, and the Catholicos Jesu-Yab has abridged (contraxit) it."[1] Mingana, referring to the authority of Lietzmann and Archbishop Joseph David's Arabic work entitled *Kusara*, testifies to the priority of the Nestorian liturgy over other Syrian liturgies such as that of St. James.[2]

Connolly discusses in his introduction to the Liturgical Homilies of Narsai the connection between the liturgy discussed by Narsai and the liturgy of Addai and Mari. He agrees that Addai and Mari is the main pattern of the liturgy which Narsai used. Or, in other words, Narsai's liturgy gives us the idea of Addai and Mari before the revision and the present arrangement of Isho Yabh III,. The anaphora portion of Narsai's liturgy, however, is different from the anaphora of Addai and Mari. As Connolly puts it, "for reasons of his (Narsai's) own, he felt it desirable to make a somewhat drastic revision."[3] How much of the present anaphora of Addai and Mari is older than Narsai, is a question Connolly finds inpossible to answer.

The claim of the liturgy of Addai and Mari to

1. A. A. King, *The Rites of Easern Christendom*. Vol. II. p. 324.
2. Mingana, *Commentary of Theodore of Mopsuestia on the Lords Prayer and on the Sacraments of Baptism and the Eucharist*. p. XI.
3. Connolly, *op, cit*. P. I xiv.

be the primitive form used at Edessa, is being questioned by some. William Palmer, who wrote a dissertation on primitive liturgies, argues:

> I cannot, however, concur in the opinion, that the Nestorians preserved the original liturgy of Mesapotamia; because Ephrem Syrus, who lived at Edessa (the very centre of apostolical preaching) considerably before the rise of Nestorianism, gives an account of the liturgy which is totally at variance with all the Nestorian liturgies. The three Nestorian liturgies concur in placing the general prayers for all men *before* the invocation of the Holy Ghost; see Renaudot, P. 590, & c 592; 620, 621, 630, 633; while the ancient liturgy of Edessa, described by Ephrem Syrus (see the quotation in note b, p, 34) placed the general *after* the invocation of the Holy Ghost.

Gregory Dix makes an important point in favour of the Syrian origin of this liturgy. Discussing the eucharistic prayer of Addai and Mari, Dix points out that "the biblical text which underlies the Scriptural citations in this prayer is not a Greek text, but one of the Syriac versions."[2] As long as we cannot ascertain which Syrian version

1. W. Palmer, *Origines Liturgieae*. Vol. I, pp. 195-6.
2. Gregory Dix, *The Shape of the Liturgy*, P. 180.

it is, this does not help us gain any clue to th date of this liturgy. However, as Dix conclude "it would appear certain, therefore, that unlik most other Eastern vernacular rites, *Addai an Mari* was not originally a translation from th Greek, but was composed in Syriac.[1]

Van Unnik contributed to the study of th liturgy through the translation of the questions o the Eucharist of Isho Yabh. IV., though he doe „not dare to decide" whether these questions hav any pecularities of their own or not. There ar many questions we have to leave unanswered What is the exact nature of the revision of Ish Yabh III ? How much Greek influence, if any, wa brought to bear at the time of this revision? Wa Narsai's homily a commentary of Addai and Ma or a separate liturgy of Narsai himself? Thes questions are still unsettled. In the absence c the earliest manuscript evidence, the scholars fin it futile to make any conjecture, other than, o course, that it is an ancient liturgy indeed.

B. J. Kidd, the well known church historian wrote concerning the liturgy of the Nestorians tha they "Held to the common standards of Christ- endom."[2] Van Unnik, the only scholar who wrote a doctoral disseration on the liturgical question of Nestorians, vehemently criticizes the 'ignorance

1. *Ibid.*

2. B. J. Kidd, *The Churches of Eastern Christendom*. P. 148.

f Kidd and goes deeper in order to demonstrate ıe unique features of the Liturgy of the Nestor-ıns. Let us take a look at some of these important eatures.

SOME GENERAL FEATURES:

The ritual splendour of the Nestorian liturgy s really worth mentioning. The whole liturgy s considered as the subject of fear and awe by ıe faithful. It must also be said that there is ot much congregational participation in the ser-ice. Incense, bell-ringing and colourful vest-ıents[1] make this liturgy in line with other eastern rthodox liturgies. It is a liturgy of action. It annot be properly described in words. One hould witness it to have a proper idea of its olemnity. It is rich in rituals. Though almost ll the writers quoted in this book tell us that the ıe liturgy is celebrated only on rare occasions uch as festivals and a few Sundays,[2] the present

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1. The vestments are a white cassock with crosses, *urara*, and *zunara* (stole) and *Mapra* (white cloth) for the priest. On festival days has uses a *kapa* (cope) instead of *Mapra*. The deacons have white cassock with crosses on the top. He too has *urara* and *zunara* (stole) worn in a different style than the priest. The colour of the stole is red for deacons and priests. The priests, however, wear white stoles on Sundays and festivals. On Memorial day Qurbana, both priests and deacons wear black stole.
2. In some churches in Iraq Liturgy is celebrated not even once a week due to the lack of priest.

practice in the Big Church in India is daily Euc harist[1] except on Good Friday. In parish churche liturgy is elebrated only twice or thrice a week.

The diptychs and litany are, of course, of later date. They include the names of Narsai an other Fathers later than him. The altar veil foun in the Nestorian churches today are also consid ered to be of a later period. The alter veil i supposed to be shut twice during the service. Thi rubric, however, is not observed in India, thoug the present writer has witnessed the observanc of it in the Churches in Iraq and Lebanon.

There are three kinds of special prayers know as *Qanona*, *Kushapa* and *G'hantha*. Th Qanona is said aloud, while the priest stand and stretches forth his hand above his head *Kushapa* is said silently while kneeling. *Ghan tha* is said inclining, in voice that can be hear only in the altar. The repetition of these action and constant genuflexions actually add to the length of the liturgy. There is no special choi in the Nestorian Churches in India. The congre- gation sings some hymns in the local languages[2]. The Syriac anthems will be chanted by the deacons

1. The present writer is of the opinion that the practice of daily Eucharist is the remnant of the Roman Catholic influence in this church during the last century.
2. This is very recent practice. The Malayalam song book called *ganamalika* was first published only in 1929. A. D.

vhile the priest proceeds with the service. 'he genuflexions (*matuniya*) of the celebrant owards the four sides of the *bema* before gloria f the anthem of the mysteries are a special feature f this liturgy which adds to the dramatic move- nents of this liturgy, apart from the physical strain f the celebrant.[1]

Intercession preceds invocation in this liturgy. Moreover, it should be noted that in the inter- cession there is no petition to change the elements into body and blood.

The reservation of the Sacrament is not per- mitted. The Sacrament cannot be taken outside the altar. In India, with the special permission of the Metropolitan, the Sacrament is administered to the sick people in homes and hospitals. Euc- harist cannot be celebrated without a deacon or another priest to assist the celebrant. This rule, as far as the present writer has been able to ascertain, is a special feature observed only among the Nestorians. Even in the Syro-Malabar group, who are of East Syrian Church, unordained people are allowed to take the place of the deacons. Saying the litany, administering the Cup etc. are some of the special duties assigned to the deacons in the Nestorian liturgy.

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1. As far as the present writer has been able to understand there is no liturgy in the world which requires so much physical jerks.

The alter is holy place. Only the ordaine people[1] are allowed to enter the altar and tha too with fasting and with proper vestments an special shoes. If these rules are violated, th altar will have to be consecrated either with o or without oil; according to the nature of th desecration as prescribed in the canon law. Hol Leaven, one of the seven sacraments of the Nest orians, is very important to them according to thei tradition, which Fortescue calls "their curiou superstition"[2]. It is the Holy Leaven, which they received from the Bread used by Jesus in the Last Supper, that keeps the continuity of the Eucharist down through the centuries from the time o Christ. Sacrament is administered in both kinds[3],

1. The two minor orders of Readers and subdeacons were allowed only to the steps, not inside the altar.
2. Fortescue *op. cit.*, p. 159.
3. The practice of administering the sacraments in both kinds has been followed strictly in India as well as in the Middle East. Badger, however, states that he has seen that "a few, especially females, after having partaken of the former do not approach to communicate of the latter". The present writer cannot state whether this was a widespread practice in the middle of the 19th century when Badger had a personal knowledge of the Nestorians. Certainly at present, this is not true. The present writer has personally witnessed in Iraq that women also partake of the cup like the men, Badger blames the ignorant clergy for the "error they have doubtless learned from the Roman missionaries". Badger is corcect in observing that "whatever arguments or excuses may de adduced in support of this unwarrantable license, it is clearly a departure from tne plain letter of the Nestorian rituals ....." Badger, Vol. II. p. 174.

except for the sick and the small babies[1]. The babies of less than two months old receive Holy Eucharist soon after they are baptised and confirmed as full members of the church during the same service.

During the administration of the holy elements to the faithful, bread is given by the celebrant, i. e., Bishop or priest. The cup is administered by the deacon.[2] There has never been a custom of the distribution of the bread by the deacon, as mentioned in *A Dictionary of Liturgy and Worship*.[3] For receiving communion first men and then women proceed to the western end of the altar in a row and first receive the bread from the celebrant standing on the southern side and then move to the northern side to receive the cup from the deacon. The faithful do not kneel while communicating.

The artitecture of the Nestorian churches is like other eastern churches. It is difficult to determine whether the present pattern has always

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1. For the sick and the babies, bread is mixed with wine for the sake of convenience.
2. Spoon is used in India, while in Iraq wine is administered without a spoon.
3. Fr. Paul Varghese seems to have misunderstood the direction that the deacon who read the apostle is to hold the paten when he writes. "The deacon who read the apostle is to administer the body from the paten....." Paul Varghese, "East Syrian Worship" *A Dictionary of Liturgy and Worship*., 1972. p. 166

been followed or not. Maclean and Browne describe the patriarchal church with a diagram.[1] A simple and accurate ground plan of the present Nestorian churches in India is given as Appendix. A The altar is always on the east end. The priest will be facing east while prayers are said. When the blessing is given, he turns west in order to face the congregation. One special feature that can be noticed is that there is the middle wall of partition in the nave separating the men and women the men and the boys being in the front.

In addition to this main liturgy, there is a special service for the preparation and baking of the bread for Qurbana[2] which begins on the previous evening. There is also a service of *Husaya* which is a service for absolution.[3] This used to be said in the previous evening. Now it is done just before the administration of the Holy elements. It is a general form of confession. Auricular confession is not practised.[4] The morning and evening prayers are also compulsory for the clergy, In other words, a Sunday Eucharist cannot be celebrated without the Sunday evening Prayer (said on Saturday) a service of mixing the wheat flour

1. A. J. Maclean & W. H. Browne, *The Catholicos of the East & His People.* p. p. 290-304.
2. *Taxa.* (Trichur English edition). pp. 174-185.
3. *Taxa* . (Trichur English edition). pp. 187-203.
4. It is possible that in the last century auricular confession was practised in the *Valiapally* as a part of the Chaldean Catholic influence.

and olive oil[1] on saturday evening, Night & Morning Prayers said together, Baking the bread, 'Absolution' and the Liturgy of Catechumens and the Faithful.

4. THE EUCHARISTIC PRAYER

The most striking characteristic of the Eucharistic prayer is the importance of the second Person of the Trinity. It is addressed not to the Father, but to the Son. Dix brings our attention to the Ethiopic, Syrian and lesser Maronite liturgies etc, where such fashion has been followed. He stated: "However surprising the idea of a eucharistic prayer to the Son may seem to us it was not very unusual in antiquity.[2] Referring to the repeated condemnation of the practice by two African Councils at the end of the fourth century, Dix ventures on an important conclusion: "The fact that SS. *Addai and Mari* is addressed to the Son is thus only a proof of antiquity, and not an exceptional peculiarity.[3]

In an excellent paper on these points published in the *Journal of Theological Studies,*

1. This church uses leavened bread (*lakhma*) and not the unleavened bread (*pathira*). To the question "can we use the unleavened bread for the Mass?" the answer is "No. It cannot be used since our Lord Jesus Christ has not used that and was not known during the first centuries to the Church". *Messianic Teachings, op. cit.* Answer to the question No. 32. p. 74.
2. Dix., *op. cit.* p. 081
3. Ibid

E. C. Ratcliff divides the Eucharistic prayer o Addai and Mari to the following three sections:-

1. An address of praise into the name of th Creator and Redeemer,
2. A thanks giving for what he has done fo men.
3. A solemn following of Christ's exampl and a special commemoration of his red- emptive death and resurrection, for which again praise and thanks are offered to the divine name.[1]

Dix, however, acknowledging his gratitude to Ratcliff for his above mentioned paper, divides the same prayer into ten sections instead of the above three, as follows:-

1. Address
2. Memorial of Creation
3. Preface and Sanctus
4. Thanksgiving for Incarnation
5. Thanksgiving for Redemption
6. The presence
7. The Institution
8. Statement of the purpose of the Eucharist
9. Prayer for Communion
10. The Doxology.[2]

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1. E. C. Ratcliff, "The Original Form of the Anaphora of Addai and Mari: A Suggestion", *Journal of Theological Studies* Vol. XXX October 1928. P. 29.
2. Dix, *op. cit.* pp. 180-186.

A detailed discussion of these various points re omitted due to want of space. The Institution No. 7), however is given a special treatment due o the significance of that point in this study.

Ratcliff draws our attention to the striking par-llel of the Eucharistic Prayers in one of the old-st surviving Syriac works, the *Acts of Judas Thomas*. Though Ratcliff agrees that it will be "precarious to build any liturgical theories on the *Acts of Thomas*"[1] the Eucharist celebrated by Thomas as described in this book is an example of he custom of his time and place. The conclusions of Ratcliff are noteworthy. He says:

1. The present Nestorian liturgy is in the liturgical tradition of Edessa and perhaps ultimately derives from Antioch.
2. Its anaphora is an interpolated, Jerusale-mized Antioch form of the old Edessene Eucharistic prayer.
3. It is, or was, a Eucharist, not a Mass: It stands in between Agape and Mass as a third type.
4. It was, in its original form, addressed to Jesus Christ, not to the Father.[2]

5. THE WORDS OF INSTITUTION

This liturgy is famous or notorious for the fact that the words of Institution' is missing in it.

1. Ratcliff, *op. cit.* p. 31.
2. *Ibid.* P. 32.

Duchesne makes an important point when he state "This omission did not exist in the text whi served as a basis for the correction of the Syn of Diamper in 1599."[1] This fact makes the iss worse confounded. Duchesne does not have solution. He only states: "The history of this sp cial feature has not yet been clearly worked ou but it is evidently very important."[2]

When the liturgy of Addai and Mari was fir printed by the Anglicans, it was inserted, agreein with the testimony of the Nestorians themselve that it used to be recited from the memor though not written down. Moreover, it wa and still is written in the other two anaphoras[3]. Thi kind of argument, however, does not appeal t every scholar. They point out the testimony o of the Chaldean Patriarch Joseph II (+ 1714 that the Nestorian priests in his time did no recite the words of Institution in the Addai an Mari liturgy. Even if the testimony of this riva of the Nestorians is true, still it is difficult t determine whether it is an error of omission o commission, since there were no seminaries t train the Nestorian clergy at this period. Man of the clergy were, and still are, uneducated

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1 & 2. Duchesne, *op. cit.*, P. 70. Foot note 3.

3. In the Anaphora of Theodore, *Taxa* (Trichur English adition) p. 38
In the Anaphora of Nestorius *Ibid.* p. 97.

id they leave it out just because they were unware of the tradition of their forefathers or was ıe tradition itself contrary ? Codrington argues: Invoking the 'discipline of the secret', as is ɔmetimes done in order to get out of this difficulty, is a counsel of despair."[1]

Though there is no explicit Institution arrative, this liturgy has an equivalent to it in ıe Eucharistic prayer in the form of a brief llusion to the Last Supper in the following words: have, by tradition, received the example from hee".[2] Dix comments: The important point to otice is that structurally it plays precisely ıat pivotal part in the whole prayer which the xtended narrative plays in other prayers"[3]. According to the same author, this allusion is ufficient *authority* to justify the petition for ommunion. He further warns; "The difference of treatment from Hippolytus and Serapion should not be allowed to obscure this fundamental similarity between the two types of prayer."[4]

It is significant to note that though the "Words of Institution" is inserted now, it is recited inaudibly like some other prayers. Or, in other words, the worshippers in the Nestorian

1. H. W. Codrington, "Studies of the Syrian Liturgies." Reprinted from the *Eastern Churches Quarterly*. 1936-7. P. 80.
2. *Taxa* (Trichur English edition) P. 39.
3. Dix, *op. cit.*, P. 181.
4. *Ibid*

churches cannot say whether it is recited or no
In the Syriac liturgy printed at Mosul in 192
by the Reverend Joseph Kelaitha, which is
official use in most of the churches in th
Middle East as well as in India, the Words o
Institution is not mentioned. But, when th
liturgy was first printed in India in 1961 alon
with a Malayalam translation, the "Words o
Institution" was printed in a separate page an
inserted in its proper place. The fact that thi
page is not numbered is proof in itself of th
dilemma of the Nestorians in regard to its plac
in the liturgy of Addai and Mari.[1] It was in-
cluded in the English translation of 1967.[2]

The Church of the East recites the "Word
of Institution" at the conclusion of the third
Gehantha. In the reformed liturgy of the Syro
Malabar Christians in Kerala, however, the "Word
of Institution" takes the place of *Qanona* afte
the third *Gehantha*.[3] Charles Payngot remarks:

> This seems to be an anomaly because a
> qanona is apparently an essential elemen
> of a g'hantha. The TO (Liturgy English
> edition quoted in this thesis) has on the

1. Between pages 53 of Syriad and Malayalam.
2. The present writer, who was in charge of printing the English
translation, had to think twice before he printed it its regular place
— without the special unnumbered page, or course! It is in page 34.
3. *Taxa* (Trichur English edition) . P. 34.

other hand inserted the words of Institution before the qanona. In any case the Words of Institution appear to be extrinsic to the context and out of place here.[1]

"The ideal, we believe," writes Fr. Charles Payngot; "would be to make the necessary changes in the wording of one of the last *ghanata* and bring in the words of institution."[2]

6. THE THEOLOGY OF CONSECRATION

The Eucharistic Prayer of Addai and Mari is addressed to the Son. It can, therefore, be considered as in line with the western idea in regarding the eucharistic consecration as effected by the Second Person instead of the Third Person of the Trinity. The discussion, however, cannot be concluded at this point because, we have the peculiar problem of 'Spirit Word' terminology.

The epiclesis or the invocation of the Holy Spirit runs as follows: "And may Thy Holy Spirit, O my Lord....."[3] It raises doubt in some minds whether the Holy Spirit of the Lord; for, the prayer has been addressed to the Son. If the first is true, then, it leads to the

1. Charles Payngot, *The cross: Its place in the Hudra in the Sign in Baptism and Eucharist*, A Doctoral Dissertation, Roma, 1971, P. 119.
2. *Ibid.*
3. Dix, *op. cit.* P. 302.

theory of the consecration by the Holy Ghost, a taught by St. Cyril of Jerusalem. In the Syriar tradition, however, the evidence of Aphraates, Persian bishop and the famous poet Ephrem th Syrian, is in favour of the theology of conse cration by the Son.

The 'moment of consecration', the Nestorian Church teaches, is the epiclesis. It is one of the reasons adduced by some for the omission o the "Words of Institution." Unlike western tradition, without the "Words of Institution", the liturgy is complete with the espiclesis There is no doubt about the fact that the epiclesis is the invocation of the Holy Spirit, and not the spirit of the Second Person of the Trinity.

Dix, however, after a detailed discussion o this difficult problem, sums up as follows:-[1]

> The present eastern teaching is a com- bination of three things – that consecrat- ion is effected by the action of the Third person of the Trinity; that conse- cration is effected by a 'petition for consecration;' and that the 'petition for consecration' marks the moment of consecration. Those scholars who desire to show that the Orientals have preserved what was primitively universal in this

1. Dix , *op. cit.* , P. 302.

matter will have some difficulty in that *combination* of ideas before the fourth century.

About the moment of consecration we have evidence from Narsai at the end of the fifth century. It is none other than the completion of the epiclesis. The priest raises his voice to be heard by all the people. In addition to this point, there is genuflection before and after the epiclesis by the priest. Edmund Bishop remarks: "And that there be no loophole of escape for misapprehending what is meant, Narsai knits up these genuflexions and bows with a definite symbolism referred to also in other parts of the homily."[1] From this point, the priest is not allowed to kneel, but only to bow. This rubric is found in Narsai as well as in Addai and Mari.[2]

The question may be asked whether the Nestorian liturgy teaches transubstantiation. Like many other eastern churches, this church too has not defined a doctrine either of transubstantiation of consubstantiation. The word used for Eucharist is *Qurbana* (Oblation)[3]. It is also called *Qudasha* which means Hallowing.[4] It

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1. Connolly, *op. cit.*, P. 127.
2. *Taxa*. (Trichur English edition) P. 40.
3. *Ibid*. P. 30.
4. *Ibid*. P. 1.

is considered a *Raza* (Mystery),[1] mostly writte in plural form *Raze* (Mysteries). It is a Comme morative service with frequent reference t 'Memorial' in the liturgy.[2] It is also called *Liuh* (sacrifice).[3] The Nestorians explain that b faith the blood and wine becomes Body an Blood, as commanded by our Lord.

Before breaking the bread the celebran raises the bread with his hand, And with eye raised, he prays:

> Praise to Thy holy name O our Lord Jesu Christ ! and adoration to Thy sovere ignty at every season, for ever, Amen For (thou art) the living and life givin bread which came down from heaven an giveth life to the whole world; fo they who eat it die not and they wh receive it are saved and absolved by and live by it for ever.[4]

In the prayer which follows the celebran says ".....we break by Thy compassio and we sign by Thy pitifulness, the Body an Blood of our Beloved, our Lord Jesus Christ"[5] Immediately afterwords "The precious Body i

1. *Ibid.* pp. 16, 47.
2. *Ibid.* P. 38.
3. *Ibid.* P. 22.
4. *Taxa* (Trichur English edition) P. 45.
5. *Ibid.*

ıned with the life-giving Body of our Lord sus Christ" and "The Holy Body is signed th the absolving Blood of our Lord Jesus ırist".[1]

Badger has given translations from various storian books which unequivocally declare at the Nestorians believe the Holy Elements ey receive at the Eucharist have been changed the Body and Blood of Christ through faith. e writes: "It is to be observed, however that is change does not necessarily involve the ctrine of Transubstantiation. Such a word is known to the Nestorians".[2]

THE PLACE OF THE CATECHUMENS

The Church of the East is called the most issionary-minded church[3] until the later part of e Middle ages; and rightly so. Though the Nest- ian Church today is a declining church, it used be a fast-growing church at the time when the urgy was formed. Hence, there is a provision r the catechumens to attend the first part of the

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Ibid. P. 47.

G. P. Badger, Nestorians and their Rituals. Vol. II. P. 170.

John Stewart gave the title *Nestorian Missionary Enterprise* to his Book on the history of the church of the east. In the Introduction to this book he speaks of "a connected account of the Missionary enterprise of this most missionary of all churches". John Stewart, *Nestorian Missionary Enterprise. The Story of a Church on fire.* T&T Clark, C. L. S. Reprinted at Trichur Mar Narsai Press, 1961. P. xxxlv

liturgy, which is mainly instruction.[1] The servi
therefore, begins with the Lord's Prayer, readi
of psalms, the Prayer of Adam, Trisagion, two C
Testament lessons, one 'Apostle' as they call
and a Gospel lesson. Next comes the long litan
which is concluded by the prayer of inclinati
said by the priest. That is the end of the servi
for the catechumens.

The real service begins only after this, beca
use the holy elements of Bread and Wine are ke
in the chests on both sides of the altar and n
brought onto the altar table, or within sight of th
people. The real procession with the elements t
the altar table (which may be called the Great En
rance) commences only after the service of th
catechumens. Only the baptised members of th
Church are allowed to witness the next portion.

The formula of the dismissal of the catechu
mens runs as follows:-

> Whoso hath not received baptism, let hin
> depart; Whoso hath not received the sig
> of life, let him depart; Whoso doth no

1. This was also the practice of the early church which was a fast grow
ing community imparting instruction to the catechumens in the early
portion of the liturgy.
2. There is a procession with the elements to the altar which is just
before the beginning the whole service. The elements are prepared
in the vestry before this procession to the altar. There are some
prayers for this preparation, i. e., censing the bread and platen as
well as mixing the wine and water in the chalice, *Taxa* (Trichur
English edition) PP. 185-6.

accept it, let him depart. Go, ye hearers, and watch the doors.[1]

King, on the authority of Pseudo-George of rbela, states that "the dismissal of the catechu-ens was obsolete by the tenth century".[2] He also ates that at this time "unbaptized believers were ermitted to assist at the liturgy, and only the here-cs were required to leave the church; while the uty of closing the doors had devolved upon the ub-deacons".[3] According to the same source, e dismissal was abandoned in the 7th century, uring the patriarchate of Mar Isho Yabh III (650-61 A. D.). Brightmann gives us the translation f the Epistle of James of Edessa to Thomas the resbyter, where this Monophysite writer of some hat the same period says concerning the same ubject. "But all these things have now vanished om the Church, albeit sometimes the deacons ake mention of them exclaiming after the ancient ustom".[4]

Another feature of this dismissal formula is nterpreted as the dismissal of all the people who ere not going to receive communion. Though ne Eucharist is not specifically named, the formula tates. "Whoso doth not accept *it*, let him

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Taxa (Trichur English edition) P. 14

King, op. cit.. P. 342. Footnote 285.

Ibid.

E. Brightmann, *Liturgies Eastern and Western* Vol. I. p. 490

depart." It is difficult to define what the prono
it means in this formula. It cannot be stated
certain, however, whether all the people who atte
the second part of the liturgy, i, e., the liturgy
the faithful, received Holy Communion.

The formula of the dismissal of those wh
were not to receive Holy Communion "Whosoev
doth not accept it depart" has been pointed out
a special feature by A. A. King [1] but it is doubtf
whether King's interpretation is correct or no
'It' in the above formula refers to baptism, rath
than receiving the holy Qurbana. Because th
whole formula, which comes after the Gospel an
the litany, is as follows:

> Whoso hath not received baptism, let hi
> depart. Whoso hath not received the sig
> of life, let him depart; Whoso will n
> receive Him, let him depart, Go, ye heare
> and watch the doors.[2]

Therefore, it is clear from the above formu
that the order to vacate the church is against th
catechumens who used to attend the first part o
service.

It is not true at least in modern practice. Man
of the faithful merely attend the service and only
few receive the Holy Communion, though th

1. A. A. King. *op. cit.*, P. 343.
2. *Taxa*, (Trichur Syriac edition) P. 14.

dismissal formula asks the hearers to watch or shut the doors, nobody shuts the doors. Nobody leaves the church in obedience to this command. In other words, though the dismissal formula is said in the Nestorian churches today, it does not produce any result! Further, it can be observed at this point that if the unbaptized believers were permitted to assist at the liturgy in the tenth century, it gives support and encouragement for the modern scholars who advocate liberal missionary strategy to permit the unbaptized people to participate in the Lord's Table.[1]

8. SERMON

It is doubtful whether there was any place for the preaching of the word of God in the Nestorian liturgical worship. Never-the-less, it is a fact that the sermon has found a place in the Nestorian liturgical worship today. There is a rubric in the Malayalam translation of the Nestorian liturgy after the reading of the Gospel, directing the priest to deliver a sermon. In the absence of any written document in thls connection, the present writer conjectures that the sermon gradually came to the

1. The request to permit unbaptized people receive Qurbana is not seen in this church. Dr. E. Stanley Jones, the famous American evangelist belonging to the Methodist Episcopal Church, during one of his *Ashrams* (something like a retreat) in the Himalayas, invited unbaptized believers to receive Lord's Supper. The present writer was present on that occasion. The Policy of the Church of the East as well as of most of the churches is still not to allow the unbaptized believers or catechumens to receive Holy Communion.

Nestorian liturgical worship only as the result o the Protestant influence of the last century. It is interesting to note however, that the presen English translation of the liturgy printed by the Church of the East in India does not make mention of the sermon not even in the footnote.[1]

The present writer may be permitted to furnish two explanations for the absence of the sermon in the Nestorian liturgical text. One is the simple reason that the liturgy is already long enough even without the sermon. If it is properly celebrated it takes more than two hours. In comparison with a western service, whether Catholic or Protestant, the Nestorian service is already lengthy. From the pragmatic point of view the present writer has experienced difficulty in celebrating Eucharist in two churches in one morning, as he is often called upon to do, due to the shortage of priests. In such cases, the priest has no alternative, but to omit the sermon in either or both of the churches. When we realize the fact that the worshippers are not allowed either to drink or to eat anything before they receive the Holy Eucharist,[2] the priest feels

1. It was omitted since it is not in the Syriac.
2. The fast begins at the midnight of Saturday for the service on Sunday. For the liturgy in the morning it is not a very difficult fast. But for evening liturgy, this is very difficult. This is the reason why the evening liturgy is celebrated only twice a year, i. e., Maundy Thursady and Holy Saturday. Afternoon liturgies are celebrated on the three days of Rogation of Ninavites known as *Bavootha*, Except these five occasions, Liturgies are celebrated always in the mornings.

'guilty' when he lengthens the service with an unnecessary sermon.

The second reason demonstrates another peculiarity of the Nestorian liturgy. There is a hymn or anthem which is known as *Turgama*[1] recited before the reading of the Gospel. Or, in other words, there is a sermon before the Gospel. The *Turgama* is different in every festival. It is a historical or doctrinal sermon written in verse for the particular festival of the year. The Turgama appointed for the day describes the importance of the particular festival. On the ordinary Sundays, the common *Turgama* is recited. Though the translation of the *Turgama* is not found in the S. P.C.K. text of the liturgy, it is given by Maclean in Brightmann's *Liturgies Eastern and Western.* Perhaps Easterners enjoy this kind of hymn sermon rather than the western, often Protestant, type of sermon, which the present day Nestorian priest is trying to insert into the liturgical worship of this ancient church![2]

It is worth mentioning, however that there is an ancient canon in regard to the preaching of the

1. *Turgama* in Syriac means a translation. It is meant as explanation or exposition.

2. The sermon in most of the churches of this denomination is not of a good standard. The priests do not take the pains to come prepared. They look up the lectionary to read the scriptures only during the service. They often speak from 12 to 15 minutes, most of which will be repetition of what they have just read from the Gospel.

word of God on Sundays. The canon No. 9 of the Synod of Seleucia-Ctesiphon of 410 A. D., which is known to the students of Church History as the first unilateral declaration of independence of the East Syrian Church forbidding all appeals to the western bishops, states. "On every Lord's day the gospel is read with other books, the word of God is preached until the third or fourth hour; and the sacrifice is offered".[1] The statement "word of God is preached," anyhow, does not necssarily mean a sermon, as we understand today. There are many statements in the liturgy, which is considered as the preaching of the Word of God. Even the litany is called *Karozutha* which means preaching or proclamation. But at any rate the centrality of the *Word* of God is explicit in this liturgy.

9. SUMMARY

It is a remarkable fact, as Harnack has pointed out, that the history of the ancient church has been exclusively written from the western sources. It may be justifiable to the early investigators.[2] Nevertheless, in the light of the re-discovery of the many eastern sources, such ignorance today seems

1. Quoted from King, op. cit., P. 326. footnote 244.

2. The Western churches did not know that the Nestorians continued to exist in 17th or 18th centuries. In the first part of the 19th century it was a surprise for the westerners to know about the survival of this church.

pardonable. A revision of the western opinion various issues is inevitable.

As a matter of fact the old Syriac language in ıich the liturgy was written in the early centuries the Christian era is still used in its celebration, ɔugh the meaning of it is not fully understood the laity, nay, even by some of the priests and acons. Some of the Nestorians are not so parti-lar that they should understand the liturgy, as ng as they are sure that it will be understood by sus; for, they claim that the ancient Syriac of ir liturgy is the Aramaic of Jesus. In India, wever, Malayalam translation is being used more en at present.

One of the curious episodes of 1287 A. D. is permission granted to the Chinese Nestorian nk, Rabban Suuma,[1] to celebrate his liturgy at Vatican. After witnessing the Nestorian liturgy Romans said: "The language is different, but rite is the same" [2] Such a statement, though

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Rabban Sauma was sent to Rome as the Ambassador of Kublai Khan to get the support of Christian princes of the west against the attacks of the Turks.

Fortescue, *op. cit.*, P. 99.

expressed many centuries ago, is a shock if no blasphemy; to a conservative Catholic writer su as Fortescue. He consoles himself by stati that: "Clearly they were no great scholars liturgy".[1] Whether they were liturgical schola or not their testimony is an evidence to the fa that the liturgies, in spite of the diversities of t tradition have many things in common. That, the is the secret which appeals to the worshippers entirely different tradition such as the Roma Catholic worshippers of Rabban Sauma at the Vat can. After all, all the liturgies are the imitation the same event of the Last Supper.

In the forgone pages, the writer has tried touch upon some pertinent points of the liturg of Addai and Mari. Much more could be men ioned. Some of the problems could be discusse at greater length. At any rate, the present writ hopes to have done justice in providing an introd uction to the liturgy of Addai and Mari, pointin out some of the many special features of this anc ent, but the "Least known", as Brightmann put it, liturgy.

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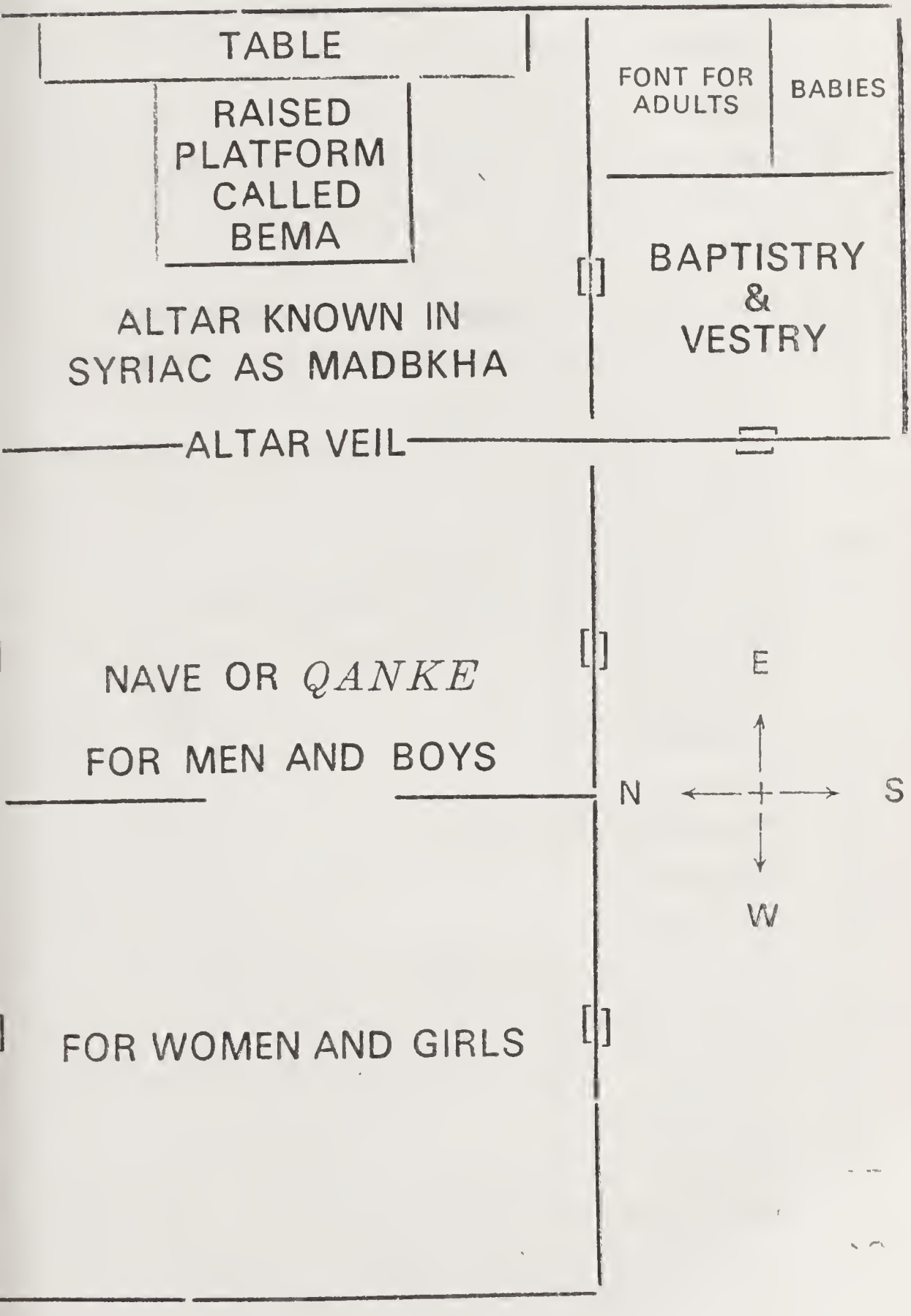
1. *Ibid.*

GROUND PLAN OF THE NESTORIAN CHURCHES



OUTLINE OF THE LITURGY OF ADDAI AND MA

1. Procession of the Holy Elements to the al (Little Entrance)
2. Altar veil is drawn
3. In the name of the Father...(Gloria in excelsi
4. Lord's Prayer with farcing
5. Priest's Prayer
6. Responsive reading of the appointed psalm
7. Onitha'd Kanke (anthem of the sanctuary)
8. Prayer and censing
9. Adam's Prayer. (Three times) (censing th altar continues.)
10. Trisagion (Three times)
11. O. T. Lessons (Congregation seated) Usuall one from the Pentateuch and one fron Prophets)
12. Shuraya
13. Epistle
14. Priestly Prayers
15. Incense
16. Zumara
17. *Turgama* (homiletic hymn) is sung
18. Gospel reading
19. Sermon (a later introduction to the liturgical worship)
20. Collection taken at this time. A hymn in Malayalam is sung in some of the churches.
21. Litany lead by the deacon

22. Prayers and responses
23. Dismissal of the Catechumens

THE GREAT ENTRY

(The Holy Elements brought to the centre of the altar-table)

24. The Anthem
25. Prayers and responses
26. Nicene Creed. At the conclusion of the creed, the priest washes his hands.
27. Prayers, responses, genuflexions.
28. Gehantha (the prayer said inclining in a low voice)

ANAPHORA OF ADDAI AND MARI OR OF THEODORE OR OF NESTORIUS

29. Qanona audible ending of Gehantha
30. Blessing
31. Kiss of peace. The reading of the diptychs (obsolete) followed by a litany
32. Kushapa.
33. Gehantha.
34. Qanona.
35. Incense, sursum corda, prayers
36. Second Kushapa, Gehantha
37. Bell ringing, sanctus, benedictus
38. Third Kushapa
39. Words of Institution said along with third Gehantha
40 Qanona

41. Fourth Gehantha (Intercession for the dead)
42. The Congregation kneels and after few minutes the deacon rings the bell and asks the congregation to stand up.
43. Epiclesis

BREAKING OF THE BREAD

44. Psalm 51. with responses said by priest and deacon alone
45. Incense, The deacon censes the priest. The priest censes the altar, and the deacon censes the congregation.
46. Responsive sayings.
47. Bell ringing, priest breaks the bread, deacon's anthem, bell ringing.
48. Signing the Cross on the forehead of the priest himself, then of the deacon or other clergymen present in the altar
49. Priest and deacon say another Proclamation responsively.
50. Priest continues to break the bread. Deacon says the proclamation while the congregation responds
51. Lord's Prayer.
52. Priestly Prayers.
53. The Priest gives the blessing facing the congregation.
54 A canon called Bema is recited on the feast days.
55. If the general confession is not conducted early, it is said here.

56. Bell ringing at the elevation of the chalice.
57. The Celebrant receives the communion.
58. All the other clergy and deacons receive communion at this time.
59. Bell ringing. Communion for the people given in both kinds. The priest takes the paten and stands on the right side of the steps of the altar, while the deacon stands at the left holding the cup.The people will be standing while receiving the communion. The Bread is placed in the mouth of the worshipper by the celebrant. Wine is given by the deacon with the help of spoon. (The clergy drink from the cup directly without the help of the spoon)
60. A hymn is sung either in Syriac or Malayalam or both while the people communicate.
61. The priest and deacon return to their place and priest says two prayers.
62. Psalms 148 and 117 were recited with responses by the priest and deacon.
63. Lord's Prayer is said by altogether.
64. Priest turns west, comes forward to the entrance of the altar and says the Benediction (conclusion or *Huthama*) raising his right hand, holding a cross.
65. Veil is closed.
66. The congregation departs. The priest and the deacon wash the chalice and paten and conclude the service with some prayers and and a final blessing to the deacon.

CHAPTER V

THEOLOGY OF CHURCH

The Church of the East has not defined an ecclesiology as the western churches have defined. Church is a congregation which Christ built on earth by Holy Spirit. It is described in the Nicene creed as 'Catholic, Apostolic, Holy and Holy one'[1]. It is called Catholic because Jesus accepted people of all nations Into His fold.[2] The church is called Apostolic because Jesus Christ Himself being the corner stone of the building. The church is built upon the foundation of the Apostles and Prophets[3] The church is holy because all Her members are sanctified by Holy Baptism and Holy Ghost lives in them.[4] The church is called a Holy one since

1. *Messianic Teachings, op. cit.* p. 46.
2. *Ibid.* cf. Matthew 28:20.
3. *Ibid.* 47, cf. Ephesians 2: 20.
4. *Ibid.* cf. Ephesians 5: 25-27.

is said that 'there is One Lord; 'One Faith' and ne Baptism' One God and Father of all who is ove all and through all and in all of us.[1]

The children in the Sunday Schools of this urch proudly recite the answer to the question hen which is the True and only one Church?" follows.

> Our Holy, ancient and Catholic church of the East, which never tried to deteriorate, increase or change the teachings or beliefs of the Holy Scriptures; which has not taken part in any false synods to rent and tear this only one body and which even now strictly adheres to the belief, dogmas and Holy Mysteries, which we have learned from Apostles' Holy Synods and Patriarchs of Truth, is that church[2]

The church is known by the titles such as he Body of Christ",[3] Chirst's Bride,' The House God and 'The Pillar and Foundation of uth'"[5], 'The Kingdom of God' or 'The Kingdom of eaven,[6]. Christ symbolised the church to a

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Messianic Teachings, op. cit. p. 48. cf. Ephesians 4: 5, 6.
Ibid, p. 49.
Ephesians 5: 30. cf. *Messianic Teachings* p. 51.
Revelation 21: 2; Ephesians 5: 23, 25.
I Thimothy 3: 15.
John 3: 5.

sower who sows his seed,[1] a field with wheat a weed,[2] the leaven which leavened three bushels flour,[3] a valuable pearl,[4] a vineyard with servant the ten virgins who went to welcome their brid groom,[6] a net cast in the sea etc[7].

The membership to the church is by Baptis alone. The *Messianic Teachings* quotes t words of St Paul: "For all of us are baptised one spirit into one body".[8] The faithful departe also are counted as members of the church. T the question whether there are no more Christia other than us who now live in this world, th *Messianic Teachings* answers: "All those wh have died in Jesus live for Him (Luke 20: 38 because a worldly death cannot separate th members of Christ".[9]

The idea of Church has an important plac among the Nestorians. In the month of November there is a festival called *Kudash Idtha* meanin Hallowing of the church. Once a year the churc

1. Matthew 13: 18-23.
2. Matthew 13: 24-30.
3. Matthew 13: 33.
4. Matthew 13: 45, 46.
5. Matthew 20: 1-16.
6. Matthew 25: 1-13.
7. Matthew 13: 47-49.
8. *Messianic Teachings, op. cit.*, p. 51; I Cor. 12: 13.
9. *Messianic Teachings, op. cit.*, p. 49.
10. The date is not fixed. It is to fall on a Sunday. It is four Sundays before the Advent season. Therefore usually it is in the middle of November. In 1978 it was on 12th November.

to be sanctified. The Valiapally in Trichur used celebrate this festival with great pomp and ɔcession accompanied by fireworks and band ɹsic, in somewhat same way as the Hindu ʂtivals. Since 1952, however, the emphasis is the spiritual observation of the sanctification the church and its members. The four weeks er this festival are called the *Shavoa* of the nctification of the church.

In *Khudra* there is a prayer "Let the believing urch rejoice, because He who has affianced her s truly risen, and has so raised her and her ildren that they cannot fall". It also says Blessed is He who through His Name founded s Church, and promised and confirmed to Peter, at the bars of hell, which are of old, shall never evail against her". Another prayer of the same unday is worth quoting.

> O thou who hast been affianced to Christ seek not after another bridegroom, for He is the true Bridegroom who has been from everlasting and shall exist for ever. He has given thee His body to be thy food, and His truth for thy faith, exchange it not with any other, lest He become thine adversary.[1]

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[1] *Khudra*, Vol. III, *op. cit.*, p. 569.

2. FESTIVALS

There are seven festivals called *Iede d' Ma anaye* i. e., Festivals of our Lord. They are *Yale* (Christmas), *Dinkha* (Epiphany), *Oshana* (Pa Sunday), *Piskha* (Maundy Thursday), *Kiamti* (Resurrection i. e., Easter), *Sulaqa* (Ascensio and *Gilyana* (Transfiguration). These *Marana* festivals are in some way connected with the li of our Lord. These festivals, therefore, are observe with great veneration. The shops belonging to th members of the church will remain closed on thes festivals, most of whom will be during week day The *Oshana* and *Kiamtha* will be always on Sun days. The other festivals usually are on week day and rarely on Sundays, if fixed date falls on Sunday.

In Marganeetha, Mar Abdisho writes:

> .....the church celebrates year by year th life and actions of our blessed Lord, lest from not being commemorated, thos benefits which are given to us through th advent of Christ should be withheld fron us, and should finally be lost to us in th darkness of error.[1]

Then festivals like Pentecost on the seventh Sunday after Easter, sanctification of the church in the middle of November, festival of finding the cross on 26th September are observed with grea devotion. Then all Sundays are observed holy

1. *Marganeetha, op. cit., Memra* V, *Kepaleon* 3. p. 60 (Syriac numbering)

lays. In India Sundays are kept as a holy day ecause it is a holiday in the country. But in raq, Syria and Iran not many people attend church n Sunday, because Sunday is a working day and riday is the national holiday. Still Qurbana is aid on Sundays in Iraq, Iran and Syria. About he importance of Sunday, *Marganeetha* states:

> The observance of the First day of the week is also the matter of an Apostolical Canon, it being the great day on which our Saviour rose from the dead, and by His resurrection made all created beings to rejoice by giving them, in His own Person, a most certain proof of the general resurrection and of everlasting life.[1]

Fridays are observed for Memorials. The St: John the Baptist day in January is observed ike a festival and appears as a red letter day in he Malayalam calendar of this church.[2] Memorial days of the particular patron saint of each church are observed as parish festival days. Since most of Fridays are not red letter days even in this Malayalam church calendar referred to above, the shops belonging to the members of the church will be open and therefore for the convenience of the people festivities and public meeting in connection with the parish festival are being postponed

1. *Marganeetha*, *Memra* V, *Kepaleon* 3, p. 59. (Syriac numbering)
2. Published from the Mar Narsai Press, Trichur in the month of August, every year.

to the following Sunday. Even if there is no Memorial day *(Dukhrana)*, Friday is kept as a day of abstinence like Wednesday. Friday is observed because it was on that day our Lord was crucified. Wednesday is observed because it was on that day Judas Iscariot betrayed Jesus. About Friday *Marganeetha* says:

> The sun was hid from the heavens, the earth shook and quaked, the veil of the temple was rent, and the rocks were riven, and no carnivorous animals or birds of prey ate meat on that day, or went near to any carcasses, in reverence to the holy corpse of the Saviour which was outstretched upon the wood, as we understand from the comments of Mar Aprem.[1]

3. CALENDAR

The Church of the East uses the eastern reckoning of festivals known as Julian Calendar[2]. This used to be the calendar of all the churches until Pope Gregory in the 17th century made a calendar, as he felt that the Julian Calendar was not accurate. Though the churches of the Reformation gradually adopted the Gregorian Calendar to coincide with the dates of the Roman Catholic Church, most of the eastern churches continued the use of the Julian calendar.

1. Marganeetha, Memra V, Kepaleon 4, P. 61. (Syriac numbering) cf. Matthew 27: 45, 51, 52.
2. It is called after Julius Caesar.

In Kerala the Chaldean Syrian Church is the nly one which uses the Julian Calendar.[1] More nan two decades ago the Orthodox Syrian Church, Mar Thoma Syrian Church and the Independent Syrian Church changed from the Julian Calendar o the Gregorian Calendar just for the sake of onvenience as the Roman Catholics and Protetants in Kerala were following the Gregorian Calendar. The Kerala Government however, continues to grant "Restricted holidays"[2] to the nembers of the Chaldean Syrian community on Christmas, Maundy Thursday, Good Friday and Ascension Day.

The crucifixion of Cnrist, according to the Julian Calendar, always comes after the Jewish Passover. But the changed western calendar has Good Friday before Jewish Passover in some years. This is the main objection some of the easterners feel against the adoption of the western calendar. The Orthodox Syrian Church of Antioch, with the headquarters at Damascus, is observing Christmas according to the western date, while observing Easter and the festivals connected with t according to the Julian Calendar.

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1. The Patriarchal group of this church shifted to the Gregorian Calendar in A. D. 1964.
2. Announced in the Government Gazette of Kerala State every year. The restricted holidays will be applicable to the members of the Chaldean Syrian church working in any government office of the Kerala State. The teachers in aided schools or colleges do not get this advantage.

Christmas is on January 7th according to the Julian calendar.[1] But the date of Easter is changing every year. Some people think that the same date repeats after every 3 or 4 years. The following table is given to help the readers to find out Easter dates of the period 1951-70.[2]

	Year	Julian Calendar April	May	Gregorian Calendar March	April
	1951	29		25	
	1952	20			13
*[3]	1953	5			5
	1954	25			18
	1955	17			10
	1956		6		1
*	1957	21			21
	1958	13			6
	1959		3	29	
*	1960	17			17
	1961	9			2
	1962	29			22
*	1963	14			14
	1964		3	29	
	1965	25			18
*	1966	10			10
	1967	30		26	
	1968	21			14
	1969	13			6
	1970	26		29	

1. January 7th is 25th of the Syriac month named Kanon Kdim.
2. The following dates were collected from the calendars published from the Mar Narsi Press, Trichur. The future dates of the Gregorian calendar were supplied by the Roman Catholic Bishop of Trichur.
3. Astericks are given on the years when Julian calendar coincides with the Gregorian calendar.

The Western Easter comes in March or April. ut the Eastern Easter comes always in April or ay. In 1970, the Western Easter is on March 9 while the Eastern Easter is on April 26. Thus e understand that the difference between the dates ill be four weeks. This, no doubt, is unusual. the past the difference between the two calend-s in regard to the Easter was the matter of either ne week or five weeks. Is 1970 an unusual ear?[1]

Now the readers will be interested to know ie dates for the following 10 years.

	Year	Julian Calendar April	May	Gregorian Calendar March	April
	1971	18			11
	1972	9			2
	1973	29			22
*	1974	14			14
	1975		4	30	
	1976	25			18
*	1977	10			10
	1978	30		26	
	1979	22			15
*	1980	6			6

We further understand from a close examinat-on of the above two charts that Easter of 1969 was on the same dates as 1958. Similarly 1957 and 1968 had the Easter on the same date. (April 21) The Easter date of 1954 (April 25) repeated

1. The present writer made enquiries. Nobody seems to know the answer.

after 11 years i. e., 1965. The same came aga after 11 years, i. e., 1976. The Easter in 1974 on April 14. The last time this date was observe was eleven years ago in 1963. The 11 years ru always does not apply as it is evident in the cas of 1970. The eleven year rule does not apply the leap years.

We had the same Easter in 1966. The ne time the dates were going to coincide was only 1974 which was on April 14. The gap of 8 yea is very strange, especially when we conside the usual gap of 3 or 4 years.

Although in Kerala, the Chaldean Syria Church is the only one which continues to use th Julian Calendar, it is to be noted that there ar several churches around the world which eve today observes this calendar. It is interesting t note that there are several Roman Catholic group including some of the Latin rites which observ the Julian reckoning for their festivals. The infor mation, supplied by Dr. Johannes Madey, ar given below in detail in order to show tha Chaldean Syrian church in Trichur is not th only church which even today observes thi calendar.[1]

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1. The present writer is grateful to Dr. Johannes Madey of Germany President of the "working Group", "Meeting with the Churches o the East", who supplied this information in a letter dated Februar 22, 1972, at the writer's request.

The old Style, i. e. Julian Calendar, is used by the following Churches:

(a) Churches in communion with the Apostolic See of Rome (Pope Paul VI) :

(1) Ukrainian Catholic Churches in Europe and other continents (Head: His Beatitude Kyr Joseph VII Slipyj, Archbishop Major and Cardinal)

(2) Russian Catholic Church in Europe, America and Australia (Head: His Holiness Pope Paul VI, Visitator Most Reverend Andrei Katkoff, Bishop of Nauplia, Rome, Italy)

(b) Churches which are not in communion with Rome: Coptic Orthodox Patriarchate of Alexandria and all Africa (Head: His Holiness Anba Shenuda III, Cairo, Egypt), Ethiopian Orthodox Patriarchate (Head: His Holiness Abuna Thewophilos, Addis Ababa, Ethiopia), Greek Orthodox Patriarchate of Jerusalem (Head: His Beatitude Kyrios Benediktos I, Jerusalem), Autonomous Greek Orthodox Monastery of Mount Sinai, Brotherhood of the Holy Mount Athos, Greece (under the Ecumenical Patriarch of Constantinople-Istanbul), Russian Orthodox

Church (Patriarchate of Moscow and A
Russia) ,
Russian Orthodox Church in Exile (Hea
Metropolitan Philareth, New York, N.
U. S. A.) ,
Ukrainian Autocephalic Orthodox Churc
(Head: Metropolitan Mstyslaw Skrypnyk
in communion with the Ecumenical Pat
riarchate) ,
Serbian Orthodox Church (Head: Patri
arch German, Belgrade, Yugoslavia),
Hellenic (i. e. Greek) Orthodox Church
Old Calendarists (two hierarchies) ;

2. The Old Style, i. e. Julian Calendar, is use
by the following Churches the period o
lent (sauma rabba) and Resurrection o
Christ (Q' yamtha) ;

(a) Roman Catholic Church (Latin rite) i
Greece;

(b) Roman Catholic Church (Latin rite) i
Egypt, Chaldean Catholic Church i
Egypt, Greek Melkite Catholic Church i
Egypt;

(c) all the Orthodox Churches of the Byzan-
tine rite using generally the Gregorian o
new style Calendar, except the Orthodox
Church of Finland which is an autonom-
ous Church in communion with the Ecu-
menical Patriarchate of Constantinople.

CHAPTER VI

PIETY

1. MONASTICISM.

The Nestorian church was famous for its monasteries. Monks were plenty in this church since fourth century.[1] Many Bishops and patriarchs came from these monasteries. Unfortunately this once flourishing institution gradually disappeared from this church in the Middle East. In India too at present there are no monasteries.

Mar Augin (written as Eugenius in western style) who died in A. D. 362 is considered as the founder of the monastic movement in this church[2]. He seems to have brought this movement from the monastery of Pachomius in Egypt to the Church

1. Sozomen, the church historian, has mentioned about the monastic movement of this church. Ecclesiastical History. VI: 34.
2. E. A. Wallis Budge thinks Augin died in A. D. 362, while A. J. Maclean puts this year as A. D. 363. cf. Budge. *op. cit.* p. XIV, Maclean, *op cit.*, P. 175.

of the East. He founded the famous monasteries of mount Izla (Near Nisibis) and Deirel-Za'afran (near Mardin).[1] He is believed to have been the teacher of James, Bishop of Nisibis.

The second great figure in the monastic movement of the church of the East is Abraham of Kashkar. He refounded the monastery of Mount Izla in the sixth century.[2] The next important monk is probably Jacob of Lasham from the monastery of Mount Izla who founded the famous monastery of Beth Abhe near the Great Zab[3]. Thomas, Bishop of Marga, in A. D. 840 wrote a history of this monastery entitled *The Book of Governors*. Beth Abhe was the greatest of all the monasteries in the East Syrian Church. This is the only monastery whose history has been recorded.

Rabban Hormizd, contemporary of Babhai of Izla and Jacob of Beth Abhe, in the sixth century founded a monastery about 30 miles north of Mosul near the tomb of Prophet Nahum. This monastery later became the burial place of several

1. A. J. Maclean, "Syrian Christians", *Encyclopedia of Religion and Ethics, op. cit*, Vol. XII, p. 175.
2. A. J. Maclean, "Syrian Christians", *Encyclopedia of Religion and Ethics, op. cit*, Vol. XII, p. 176.
3. E. A. Wallis Budge, Introduction in *The Book of Governors*: The *Historia Monastica of Thomas Bishop of Marga*. A. D. 840. London: Kegan Paul, Trench, Trubner & Co., Ltd, 1893. Vol. I. P. IXX.

atriarchs in the 16th, 17th and 18th centuries[1]. t present this monastery belongs to the uniate haldeans.

A. J. Maclean who worked with the Nestor- ins in Kurdistan towards the end of the last entury records:

> Monasteries are now quite obsolete among the Nestorians, though a few rabbans (monks) live in the world under a private rule, neither marrying nor eating meat, such as the late well-known Rabban Yonan (Jonah) of Quchanis.[2]

The question of marriage has been a serious problem in the Nestorian monastic movement. Babai, the Patriarch who lived during the Emperor Marcian (A. D. 450-457) married. His contemporary Bar Sauma, Metropolitan of Nisibis, also married. At a Synod held at Seleucia in A. D, 485 permission was granted to monks and nuns to marry.[3] At a synod held in A. D. 499 it was decreed that "the Catholicos and the minor priests and monks might marry one wife and beget children according to the Scriptures."[4]

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1. E. A. Wallis Budge, *The Book of Governors. op. cit.* Vol. I. p. c. lxxiii
2. A. J. Maclean, "Syrian Christians", *Encyclopedia of Religion and* Ethics, *op. cit.* Vol. XII p. 176.
3. *Bibliotheca Orientalis*, III, ii. pp. 178, 872.
4. I Corinthians VII : 9.

This new custom for monks and bishops to marry did not last more than half a century. Though the successors of Patriarch Babai namely Shila, Elisha and Paul took advantage of the revised regulations, Patriarch Mar Awa (A. D. 536-552) refused to marry. In the synod of A. D. 544 it was decided that no Patriarch or Bishop should marry.[1]

About the year A. D. 594 or 595 Eliyah, the monk in the Great monastery, discovered that some monks were living with their families. He expelled these monks and burnt their habitations[2]. E. A. Wallis Budge remarks:

> There is no evidence to show that these men who married wives formed an exception to the rule of celibates but it seems rather that they were a survival of that class of married monks which was fast dying out under the rule of reformers like Babhai.[3]

A monastery is known as a *Daira* (ܕܝܪܐ), *Umra* (ܥܡܪܐ), *hirtha* (ܚܝܪܬܐ) and *Knowiyon* (ܟܢܘܫܝܐ). Monks are called *Dairaye*, *umraye*, *inwave* and *Ahhe* (brethren).

1. *Bibliotheca Orientalis* III. i. p. 430. Col. 2.
2. E. A. Wallis Budge; (tr & ed) *The Book of Governors. op. cit.* Vol. II. p. 58.
3. *Ibid.* Vol. I. pp. cxliv, cvlv.

ere were also *iehiedaye* (Solitaries) *madbraye* wellers in deserts) Hwiese (recluses), *awiele* eepers) *nukhraithe* (anchorites) and *isthonaye* illar saints). The titles of the abbots were *:sh Daira*, *Resh Umra*, *Rabba*, *Rabban*, *bba* and *Mshablana* (director).[1]

Monks spent their time in prayer and labour. ey ate little and slept little. They used to pray ven times a day. The ascetics were to abstain m meat and wine. Women were not allowed enter their cells. They were to lead holy life. raham of Kashkar has laid down rules and gulations for monks.

The first canon deals with tranquillity.[2] Fasting prescribed in the second canon. The third non deals with prayer. The fourth canon is

> Of silence, and of meekness, and of solitude, and of how a man should not intrude speech when his brethren are talking, and of how he should speak with a gentle voice and not with noise and anger.[3]

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cf. E. A. Wallis Budge, *The Book of Governors. op. cit.* Vol I. pp. c xlviii f.

The text of these eleven canons are translated by E. A. Wallis Budge from the Syriac text published in Mai, *Scriptorum Veterum, Nova Collectio*, tom X. p. 290. ff. quoted from E. A. Wallis Budge, *The Book of Governors, op, cit.* Vol. I. pp. cxxxiv ff.

Ibid. p. cxxxvi.

The fifth canon requires that the monks shou not go outside their cells during the forty da fast,[1] without the permission of the communi The next canon demands that the monk shou take the permission of the abbot to go outsi the cell. The seventh canon forbids the spreadir of slander. Canon 8 says that brethren who arri at the church earlier on sundays should be readir the Holy Book and not listen "to conversatic upon worldly matters, or to vain stories which c harm to the soul, or to that which is foreign to th life of excellence."[2] The ninth canon declares;

> Fasting shall not be abrogated except fe causes such as these:-Sickness of th body, the arrival of strangers, a lon journey or hard manual labour whic lasteth the whole day.[3]

The tenth canon makes it clear that a thre year period of probation is necessary before a ma is allowed to build a cell. The eleventh cano states that if any member knows that someon breaks any of the monastic rules, he should spea to him privately. If it does not achieve any result the matter should be placed before the whol community.

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1. Probably Lent season.
2. E A. Wallis Budge., *The Book of Governors*, *op. cit.* I. p. cxxxix
3. *Ibid.*

Rabban Yonan who died in A. D. 1886 is nsidered by the Nestorians as the last monk and)phet among them. Though the Chaldean uniates the Middle East do have many monks even lay, the Nestorians do not give much importance monasticism today. The same is true in India o. The Syro-Malabar rite of the Roman Catho- s is rich in monastic tradition. The Carmelites Mary Immaculate (C. M. I) is a religious order clusive to the Syro-Malabar rite.

Monastic tradition has not completely disapp- red from the Nestorian church. The custom at the bishops, Metropolitans and Patriarchs ve to be celibates, abstaining from meat, is still)served. Formerly the bishops came from the onasteries and it was necessary for monks to stain from meat.[1] Therefore, it seems that this urch will continue to have the individual monks" living like secular priests, as long as libate episcopacy is retained.[2]

At present, half of the priests and deacons in e Chaldean Syrian church in India are married.

The bishops of the Orthodox Syrian church in India also abstain from meat, although the bishops of that church in Syria do not observe such rules.

The Mar Thoma Syrian church in India has started rethinking on the question of celibate episcopacy because of very limited choice for episcopal election. This problem is due to the failure of the monastic movement. The same issue will have to be faced by the Chaldean Syrian Church also, if the monastic movement is not revived soon.

One deacon,[1] feeling an inner call to ascetic lif since September 1972, is living in a cave in forest area, 13 miles south east of Trichur. C 17th December 1972, a hilly area of 5 acres[2], miles east of Trichur was dedicated as Ma Thoma Mount. It is meant to be a monaster This betokens a beginning of the revival of th monastic movement. Unfortunately, young peopl did not come forward to lead a monastic life Never the less a hostel for poor young boys wa started in that Mar Thoma Ashram where abou 35 young boys pursue their secular education.

2. FASTING AND ABSTINENCE.

We have seen in our discussion in the previ ous pages that fasting and abstinence are require of the monks. The second canon for the monk made by Mar Abraham the Great speaks of th scriptural foundation for fasting.

> Concerning fasting (we learn) from th words of our Lord, ''when the Son o Man hath been lifted up then shall they fast in those days''[3]. and again the Apos tle (Paul) said, ''In much fasting'';[4] and

1. Revd. E. A. Paul, aged 39, is a sub deacon since 1965 and a deacon since 1968, and a priest since January 1976.
2. Later 1½ acres of land was added to this Mar Thoma Mount.
3. Matthew 9: 15.
4. II Corinthians 11:27.

again "they were fasting and entreating God in prayer;[1] and again from the Fathers (we learn) that fasting shall be a helper for us before God"; and again "let us not be slack in obedience to fasting."[2]

Fasting is meant not only for the monks and riests, but also for all members of the church. he *Messianic Teachings* answers the question why does the church teach us to fast" as follows:

Jesus Christ says ".....the days are coming when the Bridegroom (Christ) will be taken away from them, and then they will fast". (Matt, 9: 15) Hence the church teaches us to fast.[3]

The Church teaches the following fast days s obligatory.[4]

1. Twenty five days' fast (Soobara)
2. Three days' fast (The Ninevite)
3. Fifty day's lent (Great Fast)
4. The Apostles' Fast (Fifty days after Pentecost)
5. Prophet Eliyah's fast (Fifty days)
6. St. Mary's Fast (fifteen days)

. Acts 14: 23.

.. Quoted from E. A. Wallis Budge, *The Book of Governors, op. cit.* Vol. I, p. c xxxv.

. *Messianic Teachings. op. cit.* p. 103.

. *Ibid*, pp. 104, 105.

These are besides the fasts observed on al Wednesday and Fridays.

The church teaches that 50 days lent and three day fast are compulsory. 25 days fast are also observed in general.[1] Apart from these three generally observed fasts, the fifteen day fast is also observed by some in India. The 50 day fast of the Apostles and the 50 days fast of Prophet Elijah are never observed at present.

The sick are permitted to get a dispensation from the Head of the church. But "when they have recouped their health they must fast, if possible, double the number of days, they have broken it."[2] This rule for fasting double the number of days is not strictly adhered to.

These fasts, are not complete fasting days. The faithful can eat but they must abstain from "flesh, fish, milk, egg, ghee and such other nutritious food."[3] Vegetables and rice are allowed. The true fast "requires that only one food a day, consisting of vegetables, is allowed.' This is never observed in the Chaldean Syrian Church in India today. It is only abstinence that is observed. On Wednesdays and Fridays the abstinence is from meat alone.

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1. *Messianic Teachings, op. cit* p. 105.
2. *Ibid.*
3. *Messianic Teachings, op. cit* p. 105.
4. *Ibid.* p. 106. Sundays are exempted from one meal a day rule.

Marganeetha explains that fasting is of two nds: outward, from food; and inward, from evil.

> It tends to induce the rich to show mercy to others, for by tasting the bitterness of hunger and thirst themselves, they are made to feel what the poor experience. It moreover tends to sanctify the senses, purify the thoughts, and to make us resemble the angels.[1]

On the three days of fast in commemoration f the Ninavites,[2] the faithful fast until after the Qurbana which is in the afternoon. They neither drink a drop of water nor eat until after 3 or 4 p. m. on Monday, Tuesday and Wednesday of this ast. During the fifty days of Lent, such fasting used to be the custom as the Qurbana was in the fternoon. Now that custom has disappeared, as Qurbana is celebrated in the morning even in the Lent.

Complete fast is observed until after sunset wo days every year, namely Maundy Thursday and Holy Saturday. The Qurbana on both days will be in the evening. On Monday Thursday, in

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1. *Marganeetha, Memra* V, *Kepaleon* 5, *op. cit.* p. 62. (Syriac numbering)
2. The reasons for observing this fast are two. First is the fast of the people of Nineveh in the time of Prophet Jonah. The second is the fast of the people in Persia during the reign of Mar Sabrisho Metropolitan of Beth Slokh to save them from an epidemic called *Sharutha*. cf. *Khudra, op. cit.* Vol. I. p. 259 (Syriac numbering.)

remembrance of the Last Supper of our Lord, Holy Qurbana is celebrated in the evening after the washing the feet ceremony On Holy Saturday it is stated that Qurbana should be at the sunset.[1] Because it is believed that Jesus rose from the tomb at that time. Since it is after the sunset according to Jewish reckoning it is Sunday, i. e. third day after the crucifixion. On both these days those who receive Qurbana fast from the previous midnight. Such a strict fast for such a long period, nearly 20 hours without a drop of water is not required in any church as a condition for believers to receive communion.[2] Nevertheless, several members of the Chaldean Syrian Church, including 70 or 80 year olds, observe this fast.

3. ABSENCE OF IMAGES.

The Nestorian Churches never had images. The only object of veneration is a bare cross. The crucifix is never used. They believe that the use of the crucifix or pictures of Christ will be breaking the second commandment God has given

1. *Khudra op. cit.* Vol. II. p. 529 (Syriac numbering)
2. Fasting from the midnight is a requirement for the members of the Orthodox Syrian Church also. But since they do not have evening Qurbana, the period of fasting for them is not more than half a day. In the Mar Thoma Syrian Church fasting before Qurbana is not strictly observed. The Roman Catholics require only one hour fast to receive Qurbana.

o Moses.[1] The churches in the Middle East as well s in India at present, do not have any images or ictures.

Though *Valiapally* in Trichur does not have ny images, like all other Nestorian Churches, the act remains that once it contained several images ncluding a beautiful one of Virgin Mary. It is uite pertinent to ask why the images were kept n the church. The very presence of images in he past in this church is argued even today by Roman Catholics as proof of this church once eing a Roman Catholic church.

The origin of images in this church is unknown. There is no evidence to show that there were images in this church at the time of its founding in A. D. 1814. In the absence of any historic proof a correct date cannot be fixed. It can be easonably conjectured that some of these images re several decades old. They were in the church possibly even before the time of Rocos and Melus the Catholic Chaldean Metropolitans who ruled his Church in Trichur in the second half of the ast century.

From the mere existence of images, the doctine of image worship cannot be attributed to this church. Because Archdeacon Thoma, known as Kuruvilla achen, was preaching against image

1. Exodus 20: 4, 5.

worship in this church during the period A. D 1899 to 1911. This would not have been permitted if image worship was the accepted doctrine of this church. When the St. John the Baptist Church was built in A. D. 1909, two images of Angels and the Holy Ghost which were being constructed in lime on the eastern wall was struck down. Thus no image was allowed in the Church even for a fancy or docoration.

Images were removed in 1925. Some of them were burnt. The most beautiful one of Virgin Mary was burnt publicly on a Monday night after the festival of *Qudash Idtha* in 1951 in a way very offensive and painful for the Roman Catholics[1]. Some are even now kept in a dark room upstairs. These images one day decorated the altar of this Church. They were there even in 1925 when Mr. C.W.E. Cotton, the arbitrator of this Church visited valiapally accompanied by the advocates of both sides in the court cases mentioned earlier. Having seen the images in the altar, Mr. Cotton, who was a protestant, is reported to have remarked "It seems to me that this is a Catholic Church."[2]

Images were also used to be taken out in procession. Therefore, no doubt, veneration to

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1. Joseph Pudukattuk aren, *Kerala Kraisthavar, op. cit.*, pp. 317, 318
2. *Ibid*. p. 313. The author, at present a Catholic, claims to have heard it himself when he was hiding inside the church on the occasion of the visit of Mr. Cotton!

mages in this Church could be argued. But on ne other hand, the possibility of keeping the ima-jes for decoration and not worshipping them annot be easily dismissed.

The Nestorians feel that it is very important hat they should turn to the East while they wors-hip. *Marganeetha* quotes the words of our Lord: "As the lightning cometh forth from the east and shineth towards the west, so shall the coming of the Son of Man be."[1] *Marganeetha* states that "the custom of worshipping towards the East is the subject of an apostolical canon."[2] The same writer records that Paradise is in the East and man should look towards the old place from which humans were driven out on account of the sins of mankind.[3] The same author argues, on the authority of Mar Aprem of the 4th century, that Gabriel appeared to the Virgin from the East and the disciples were facing East when the risen Lord ascended up to heaven.[4]

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1. *Marganeetha, op. cit. Memra* V, *Kepaleon* 1, p. 56 (Syriac numbering) see also Matthew 24:27.
2. *Marganeetha, op. cit. Memra* V. *Kepaleon* 1, p. 55 (Syriac numbering.)
3. *Ibid.* p. 56.
4. *Ibid.* pp. 56, 57.

CHAPTER VII

CONCLUSION

In the foregone pages we have seen briefly the introduction to seven sacraments of the Church of the East. The liturgy of Addai & Mari is more significant owing to the interest evinced among the students of liturgiology. In India too it is very significant that it was the liturgy used in India until the arrival of the Portuguese in 1498 A. D. and even up to the Synod of Diamper in 1599 A. D.

The purpose of this small book has been to focus our attention on this ancient liturgy used now by the members of the Church of the East scattered all over the world. It is used in India, Iran, Iraq, Syria, Australia, America and Canada. It is still used in its original Aramaic except in India where Malayalam translation is often used. This is the only Church which uses the liturgy of

e pre-Portuguese Syrian Christianity. This nclusion is sufficiently supported by the decrees the Synod of Diamper of A. D. 1599. The urgy of Adhai and Mari is used unaltered in the haldean Syrian Church today and it is the liturgy hich Archbishop Alexio de Menezes deemed it ecessary for correction. The liturgy of St. James sed by the Orthodox Syrian Church, independ-nt Syrian Church of Thozhiyur, the Mar Thoma yrian Church and Syro-Malankara rite, in one ay or the other, can trace back its existence in ndia only to A. D. 1665. Any claim to its prev-ous presence in India made by E. M. Philip is ot supported by any historical evidence.

The Chaldean Syrian Church's claim to be a aithful remnant of the pre-Portuguese Syrian hristianity in Kerala is strengthened by the hurch's observance of this ancient liturgy with-ut correction or revision. The only other Church n India which uses this liturgy although mutilated, s the Syro-Malabar rite which is trying now to estore the original characteristics of this liturgy. ince that liturgy had been latinized for centuries is difficult to recapture the true spirit of the iturgy of Adhai and Mari. Moreover, the Syro-Malabar version of this ancient liturgy has been bbreviated so that it can be celebrated with in forty minutes. The liturgy of the Adhai and Mari, as it is elebrated in the Chaldean Syrian Churches, takes

about two hours on Sundays and festival days. Th objection often heard from the Syro-Malabarian against complete restoration is that it is not work able or advisable to have a long liturgy. To th question whether such a long liturgy is workab today, the answer of the present writer is "Com and see" it in the Chaldean Syrian *Valiapally*. works.

The distinctive characteristics of the Adha and Mari liturgy has been the absence of th words of institution. But Father Paul Varghes states that the absence of the words of institutio is not unusual in the West Syrian tradition.[1] Th present writer agrees with the observation c Father Paul Varghese that "This is shocking onl to those who believe that the recital of the word of institution effect the consecration'"[2] But whe we recognize the significance of the Epiclesi (i. e, prayer beginning with the words "*Neeth Mar Rukhaq Kaddisha*....." which mean "May the Holy Ghost come...") in the East Syria liturgy, we can understand why the East Syrian do not notice very much either the absence (i Adhai & Mari anaphora) or the presence (in th

1. Paul Varghese "East Syrian Worship", *A Dictionary of Liturgy & Worship, op. cit.* p. 165.

2. *Ibid.*

aphoras of Theodore of Mopsuestia and Nest-
ius) of the words of institution in their liturgi-
l worship.

It must be emphasized that this liturgy used
the Chaldean Syrian Church is one of the
rliest liturgies in the world. This adds to the
ncient character of this church. The liturgy of
dhai and Mari dates back to the period prior to
e birth of Nestorius. This very fact, strengthens
e belief of this Church that it is older than
estorius. Therefore it should not be described
s a church founded by Nestorius.

With regard to Baptism and other sacraments,
is study has shown that the special characteris-
cs of this Church is the immersion of the infants.
ecause the Churches which practise immersion
aptism do not have infant baptism[1] and those
ho practise infant baptism perform it with sprin-
ling[2] or pouring.[3]

It has also shown that confirmation is an
nevitable part of the baptism service. This, how-
ver, is not a special East Syrian characteristic, it
s in general agreement with the tradition followed
y the eastern Churches. This, no doubt, helps
ne parents realize that their baptised children are

Pentecostalists, Baptists etc,
Methodists etc.
Roman Catholics, Orthodox, Anglicans etc.

full members of the Church and therefore the have a great responsibility to help them grow int the fullest Christian nurture. Nevertheless, i practice, this responsibility is seriously take neither by the parents nor by the god-parents.

This study has further shown that this Churc believes in the seven sacraments. It is true c both the Catholic and Orthodox Churches. At th same time it is not the same seven sacrament that these churches believe in. For example marr iage and Extreme Unction which are considere among the seven sacraments in other ancien Churches, do not have a place in the East Syria Church. Instead Holy *Leaven* and sign of th Cross are mentioned among the seven sacrament We have also seen that although seven sacrament are found in this Church, only two, Qurbana an baptism, are the most significant.

In our treatment of the theology of Piety i this Church we have seen the monastic movemen was flourishing in this once glorious Church i the Middle East. However, we have not been abl to trace any effective monastic movement in India It is difficult to conclude that this Church whic encouraged monasteries in the Persian soil did no apparently do so in India, inspite of India's lon tradition of Hindu and Budhist monasteries. A serious student is only puzzled by the absence o

ıy evidence which suggests the existence of onasteries. It is a happy sign, however, that hile celebrating the 19th centenary of the martyr-om of St. Thomas, a hilly area called Mar Thoma lount near Trichur was dedicated as Mar Thoma lonastery on 17th December 1972. The revival f the ancient Nestorian monastic tradition within ıe framework of the Indian background is antici-ated from this Mar Thoma Monastery.

This Church is also unique in certain respects. he is distinct from the Roman Catholics in the bsence of images and statues and from the reek Orthodox in the absence of icons: and it eeps its distinction from the Oriental Orthodox hurches in the absence of pictures. Instead of rucifix this church uses a bare cross. Though is practice has led the Protestant missionaries orking in Kurdistan in the 19th century to call ıe Nestorian Church the Protestants of the 5th entury, the present study does not consider it as ny semblance of Protestantism or Reformation. ecause, at the time of the separation of the East yrian Church from the rest of the Christendom in ıe fifth century there was no image worship in ıe Church.

In regard to fasting and abstinence this hurch has stricter rules similar to most of the rthodox Churches. But in practice, unlike the

Metropolitan group of the Chaldean Syrian Church most of the Orthodox Churches have relaxed the rigour of abstinence. For example, during the days of abstinence, the restriction regarding fish milk, and butter is relaxed in the Orthodox Syrian Church in India. They continue to abstain from meat and eggs. This relaxation has been seen in the patriarchal group of the Chaldean Syrian Church since A. D. 1964. The majority group in the Chaldean Syrian Church known as the Metropolitan group, however, continues to follow the ancient custom in practice. The lay people, however, often break these rules.

APPENDIX I

OUTLINE OF BAPTISM SERVICE

1. In the name of the Father...
2. Glory to God ..
3. Lord's Prayer
4. Priestly Prayer
5. How beloved... (Chanting)
6. Priestly Prayer
7. Prayer of "Imposition of Hands"
8. *Gehantha* followed by the *Shuraya* (If there is time)
9. Another one, if there are females
10. Priestly Prayer
11. Prayer of "Imposition of Hands"
12. Anointing the forehead of the baby with the fore-finger of the priest
13. Anthem
14. Priestly Prayer
15. My heart bubbled forth...
16. Deacon proclajms the litany composed by Mar Theodore of Mopsuestia
17. Priestly Prayer
18. *Shuraya*
19. Deacon proclaims the litany composed by Mar Barsoma
20. Priestly Prayer
21. *Qanona*
22. Priestly Prayer
23. Priests pouring water into the font
24. Priestly Prayer
25. Holy God, Holy Mighty, Holy Immortal.....
26. Priestly Prayer
27. Deacon reads Epistle (I Corinthians (10:1-14)
28. Anthem

29. Priest reads Gospel (John 2:23-3:8)
30. Anthem of the Gospel
31. Litany (Father of Mercies ....)
32. Priestly Prayer
33. Imposition of Hands
34. Priest recites "Imposition of Hands'
35. Priest raises his voice & says another prayer
36. Deacon says: whoso hath not received baptism ....
37. Anthem
38. Priest pours oil into flagon and covers it
39. Anthem
40. Nicene Creed
41. Priest says *Gehantha*
42. Qanona
43. Priest lifts the veil on the flagon and winds it arounc it
44. *Qanona*
45. *Gehantha* of consecration of oil
46. *Qanona*
47. *Gehantha*
48. *Qanona*
49. Priest signs on the oil in the flagon
50. May the Grace of our Lord ...
51. *Gehantha* of consecration of water
52. *Qanona*
53. Priest signs the water with the oil
54. An Anthem of Epiphany is sung
55. Deacon brings the babies to the priest to be anointed
56. After anointing priest immerses the baby thrice in the water
57. Deacon returns the child to the sponsors inside the Church

8. Priest comes to the doors of the altar inside the Church and says a prayer
9. *Qanona* (Chanting)
0. Priestly Prayers
1. Prayer of "Imposition of Hands"
2. Priest signs on the baptised and says "Imposition of Hands"
3. Priest signs the foreheads of the baptised with the anointing oil using his thumb.
4. Priest sets the *Kleele* (Crowns) on the heads
5. Prayer of the Crowns
6. Priest returns to the baptistry and recites anthem
7. Priestly prayers
8. *Khuthama* (conclusion)
9. Prayer to loose the water. The water is allowed to go down to a place where nobody walks over it. Qurbana is conducted along with this baptism service. All newly baptised receive communion.

APPENDIX II

LIST OF CHALDEAN SYRIAN PARISHES IN INDIA

A. CHURCHES BEFORE 1952

1 Marth Mariam Big Church, Trichur 1814
2 Mar Thoma Sleeha, Patticad, Rebuilt in 1920
3 Mar Yokhannan Mamdana, East Fort, Trichur 1912
4 Mar Addai Sleeha, Paravattani, Trichur 1920—1932
5 Mar Kuriakose Sahda, Kallur 1926
6 Mar Esthapanose Sahda, Nallengara, Trichur, 1926
7 Mar Geevarghese Sahda, Cheroor
8 Mar Aprem. Nadathra. Trichur 1942
9 Parish Chapel, Thiroor
10 Parish Chapel, Chelakkotukara 1935
11 St. Thomas Church, Ernakulam 1947

B. CHURCHES CONTSRUCTED AFTER 1952

1 Mar Yonan, Thiroor, 1953
2 Mar Augin, West Fort, Trichur, 15 May 1955
3 Mar Mari, Chelakkottukara. 29 April 1956
4 Mar Mathai, Maruttichal, Foundation stone on 2 June 1955
5 Seminary Chapel, Seminary Hills, Thiroor 2 Dec. 1956
6 Mar Beesho, Puthur
7 Mar Yacob M'Paska, Peechi Via Trichur 1959
8 Mar Poulose, Anchery, Trichur, 1960
9 Mar Sliwa Church, Cochin January 1964
10 Mar Kardakh Church, Madras, Dec 1971
11 Chapel, Kallur, 29 January 1978
12 Chapel, Cheroor, February 1978
13 Mar Timotheus Church, Calicut, 1979

OURING MISSION CHURCHES

) Monthly Services

1 C. S. I., Church, Coimbatore
2 C. S. I., Church, Chalakudy
3 C. S. I., Church, Palghat
4 A Private Home, Alathur

) Occasional Services

1 Methodist Centre,Byculla, Bombay
2 U. T. College, Cantonment, Bangalore
3 Lady Harding Hospital, New Delhi
4 C. M. S. College Chapel, Kottayam
5 Trivandrum
6 Calcutta
7 Jabalpur

APPENDIX III

LIST OF THE PRESENT CLERGY IN INDIA WITH THE DATES OF THEIR ORDINATIONS

1. Mar Aprem Metropolitan (formerly George Mooken)	Deacon	1961 June 25th
	Priest	1965 June 13th
,,	Bishop	1968 Sep. 21st
,,	Metropolitan	1968 Sep. 29th
2 Mar Poulose Apiscopa (formerly K. A. Paul)	Deacon	1958 Sep. 21st
,,	Priest	1965 June 13th
,,	Bishop	1968 Sep. 13th
3 Rev. M. P. Francis	Deacon	1920 June 4th
,,	Priest	1929 July 7th
4 Rev. P. L. Francis	Sub Deacon	1920 June 4th
,,	Deacon	1926 April 26th
,,	Priest	1932 Sep. 11th
5 Rev. M. L. Francis	Sub Deacon	1920 June 4th
,,	Deacon	1926 April 26th
,,	Priest	1932 Sep. 11th
6 Rev. P. D. Francis	Deacon	1929 July 7th
,,	Priest	1954 Jan. 10 th
7 Rev. P. K. Thimothy	Deacon	1939 Aug. 28th
,,	Priest	1954 Jan. 10th
8 Rev. C. V. Thimothy	Deacon	1954 Jan. 10th
,,	Priest	1960 Jan. 10th
9 Rev. C. P. Thimothy	Deacon	1958 Sep. 21st
,,	Priest	1960 Jan. 10th
10 Rev. K. V. Pathrose	Deacon	1954 Jan. 10th
,,	Priest	1961 June 25th

.	Rev. P. K. Raphael	Deacon	1958 Sep. 21st
	,,	Priest	1965 June 13th
2	Rev. O. A. Jacob	Deacon	1958 Sep. 21st
	,,	Priest	1965 June 13th
3	Rev. K. P. Yokhannan	Deacon	1954 Jan. 10th
	,,	Priest	1968 Oct. 28th
4	Rev. M. P. Lazar	Sub Deacon	1961 June 25th
	,,	Deacon	1961 Oct. 29th
	,,	Priest	1968 Oct. 28th
5	Rev. Antony V. Kokken	Sub Deacon	1961 June 25th
	,,	Deacon	1961 Oct. 29th
	,,	Priest	1968 Oct. 28th
6	Rev. K. P. Antony	Sub Deacon	1958 Sept. 21st
	,,	Deacon	1961 June 25th
	,,	Priest	1976 Jan. 2nd
7	Rev. K. J. Jose	Sub Deacon	1961 Oct. 29th
	,,	Deacon	1963 Oct. 28th
	,,	Priest	1976 Jan. 2nd
8	Rev. T. R. Jose	Sub Deacon	1963 Oct. 28th
	,,	Deacon	1965 June 13th
	,,	Priest	1976 Jan 2nd
9	Rev. E. A. Paul	Sub Deacon	1965 June 13th
	,,	Deacon	1968 Oct. 28th
	,,	Priest	1976 Jan. 2nd
0	Deacon A. T. Joseph	Deacon	1929 July 7th
1	Deacon E. L. Varghese	Deacon	1929 July 7th
2	Deacon P. L. Thimothy	Deacon	1939 Aug. 28th
3	Deacon K. P. Joseph	Deacon	1954 Jan. 10th
4	Deacon V. D. Joseph	Deacon	1954 Jan. 10th
5	Deacon M.D. Mathai	Deacon	1954 Jan 10th
6	Deacon P. I. Joseph	Sub Deacon	1958 Sept. 21st
	,,	Deacon	1960 Jan. 10th

27	Deacon C. K. Yokhannan	Sub Deacon	1965 June 13th
	,,	Deacon	1968 Oct. 28th
28	Deacon T. O. Ignatius	Sub Deacon	1965 June 13th
	,,	Deacon	1968 Oct. 28th
29	Deacon T. V. Thomas	Deacon	1968 Oct. 28th
30	Deacon A. P. Varghese	Deacon	1972 Oct. 2nd
31	Deacon N. J. Abraham	Deacon	1972 Oct. 2nd
32	Deacon K. S. Sunny	Deacon	1976 Jan. 2nd
33	Deacon Thomas Thampi	Deacon	1976 Jan. 2nd
34	Deacon Jos Jacob V.	Deacon	1976 Jan. 2nd

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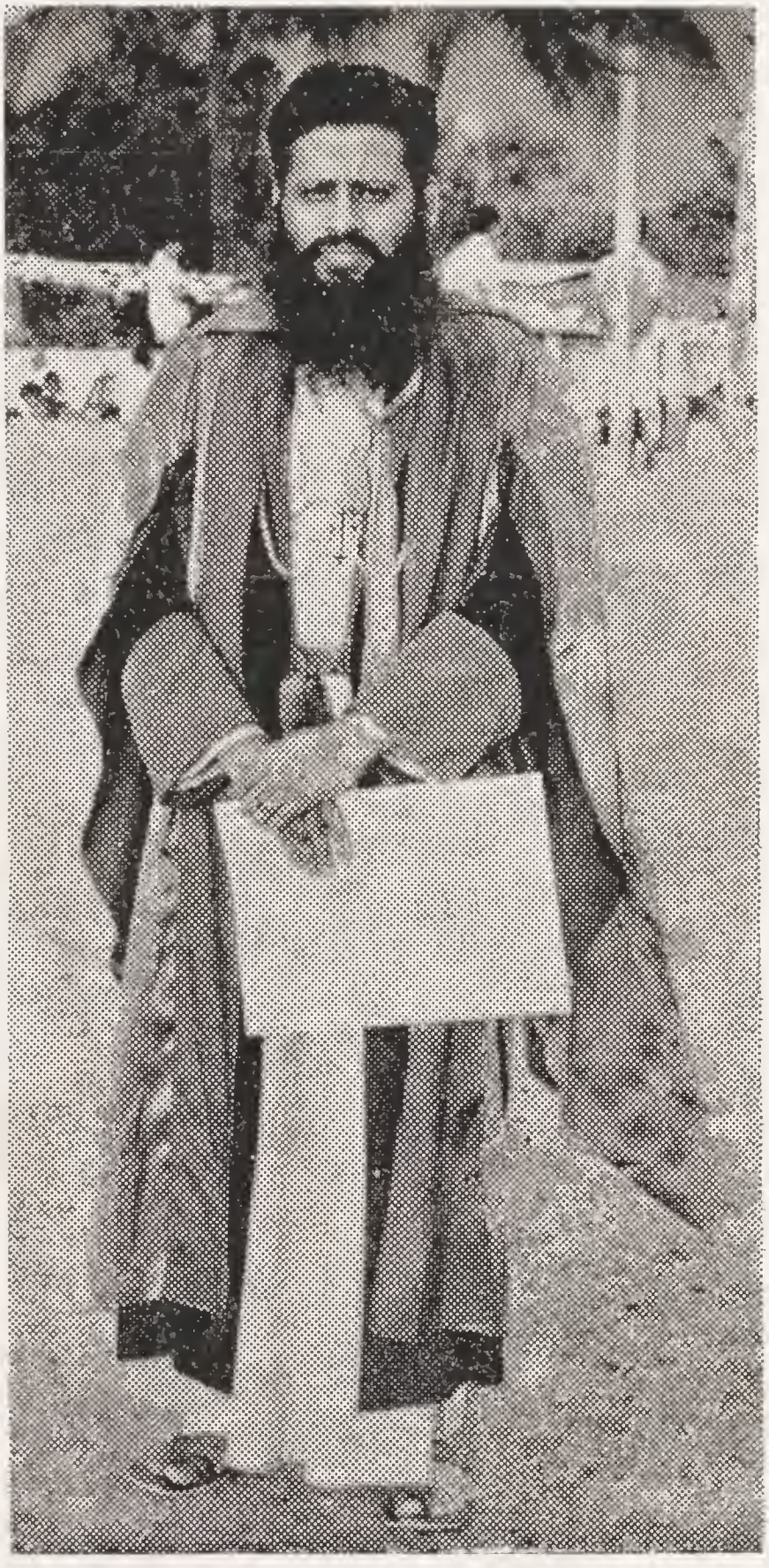

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